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THE PAPACY

THE DEATH OF BENEDICT XV—THE SUCCESSION OF PIUS XI.

According to the figures of the official Catholic directory, the total of the members of the Roman Catholic church in the United States in 1921 was 17,885,616. Throughout all of North America the membership is 36,700,000, while in South America there are 36,200,000 Roman Catholics. In Europe, in spite of the world war and its terrible ravages, the figures for last year show a total of 183,760,000 Roman Catholics. In Asia, where the late pope was putting forth extensive plans for mission work, there are 5,500,000. Africa, which is also a mission field, contains 2,500,000, while Oceania has 8,200,000. The total throughout the world at the present time is more than 275,000,000.

The dignity of the papal office carries with it among these millions the title and position of his holiness, the Pope, the bishop of Rome, the successor to St. Peter, prince of the apostles, the supreme pontiff of the universal church, the patriarch of the west, the primate of Italy, the archbishop and metropolitan of the Roman province, the sovereign of the temporal dominions of the Holy Roman church. All of these appellations are officially used by the Roman Catholic church and designate the great dignity and exalted honor of the position.

Supreme power in the Catholic church has always been exercised by the bishops of Rome, and that power has always been acknowledged by the church. The bishop of Rome is the primate of the whole Roman Catholic church, and this primacy is not only of honor, but also of jurisdiction and is essential to the constitution of the church.

It is by virtue of this primacy that the Roman pontiff has full and supreme power of jurisdiction over the whole church, not only as the infallible teacher in questions of faith and morals, but also as

the ruler in what pertains to the discipline and government of the church throughout the world. This power extends over every church and every bishop and pastor.

The popes select and depose bishops, call councils, make and unmake laws, send out missionaries, confer privileges and dispensations. He may personally teach and guide any of the bishops or their flocks. He is the supreme teacher, judge and lawgiver. To him remains the final appeal.

The pope may choose seventy cardinals to act as his counsellors, and these have the right to choose a new pope after the papal see has been vacant for twelve days.

ASSIST IN GOVERNMENT

The dress of the cardinals is a scarlet hat and mantle, to remind them of their duty of loyalty to the pope even at the cost of their blood. The cardinals form the sacred college and various ecclesiastical committees or colleges and congregations. The hierarchy, or the governing body of the Catholic church, consists of the supreme pontiff assisted by the sacred college and by several congregations, or permanent ecclesiastical committees, of which the cardinals are the chief members; by the patriarchs, archbishops, bishops, the apostolic delegates, vicars and prefects and by certain abbots and other prelates.

The pope is privileged to wear the tiara, or mitre with the triple crown, expressive of the triple office of teacher, priest and pastor; he has also a crosier ending in a cross as a sign of unlimited jurisdiction and a soutane of white silk as the chief shepherd of Christendom.

The fisherman's ring is placed by the cardinal camerlengo upon the finger of the newly elected pope. The cardinal camerlengo, after Pope Benedict XV was pronounced dead, in accordance with the required rules, broke the ring of the fisherman and the seal of the pope.

The insignia of the pope are made of gold with a representation of St. Peter in a boat fishing and contain the name of the pope. The ring is worn in memory of the complete consecration of the bishop of Rome to the work of St. Peter and as St. Peter's successor. The fisherman's ring is also used to seal a certain class of official papal documents.

The papal seal is indicative of discretion and of fidelity to the church and is an emblem of pontifical dignity. The importance of the seal as a means of authentication necessitates that, when authority passes into new hands, the old seal be destroyed and a new one made.

At the present time the cardinal camerlengo is Cardinal Peter Gasparri, who under Pope Benedict XV was the secretary of state and who as chamberlain or camerlengo of the holy see, has the care and administration of the property and temporal rights of the holy see, especially during the periods of vacancy. It is he who at the death of Pope Benedict XV assumed charge of the papal household and verified by a judicial act the death of the pope when in the presence of the household he struck the forehead of the dead pope three times with a silver mallet, calling him by his baptismal name. He also attended to the notifying of all the cardinals of the death of the pope and of the impending election. The cardinals who are resident in Rome await the coming to Rome for the conclave of their absent brethren for twelve days, assisting in the meantime at the functions for the deceased pontiff.

Benedict XV was the 260th pope or the 259th successor of St. Peter. Of the list of popes since St. Peter's time the Catholic church venerates eighty-two as saints and thirty-three as martyrs. Nine reigned less than one month; thirty reigned less than one year; eleven more than twenty years. Only seven occupied the chair for more than twenty-three years. These were St. Peter, Sylvester I, Adrian I, Pius VI, Pius VII, Pius IX, and Leo XIII.

Compilations made by the Very Rev. Joseph Faa di Brune, D. D., the Rev. Louis A. Lambert and other church writers which have received the approbation of cardinals and other prelates in this country and Europe show that 104 native Romans have been elected pope, 105 natives of other parts of Italy, fifteen born in France, nine in Greece, seven in Germany, three in Spain, two in Dalmatia. Victor I, the fifteenth pope, St. Miltiades, the thirty-third pope, and St. Gelasius, the fifty-first pope, were natives of Africa; Gregory V was the first German pope, while Sylvester II was the first French pope. Adrian IV, who was elected pope in 1154, was born in Langley, England, and his family name was Nicholas Breakspeare. Adrian VI was born in Utrecht, Netherlands, and he was the 220th pope. One pope was a Portuguese, one a Cretan, one a Thracian and one a Hebrew.

Just as the vast network of the various religious, educational and charitable institutions, activities and organization of the Roman Catholic church, in order to minister to the 275,000,000 people of the different nations belonging to it is the result of serious study, experience and labor, so the system followed at this time in Rome is not a mere mass of ceremonies or formalities, but is the outgrowth of the experience, study and needs of centuries.

In the earliest ages of the church there was no reason to expect differences in the elections of pope and bishops, for the bloody persecutions of the Christians found them in a wonderful unanimity as one great family. When a vacancy occurred the bishops of the sees near Rome assembled and, with the clergy and the Christian people of Rome, agreed on the choice of a successor. There was no definite form of election then except that when the choice was made the new pope was consecrated as bishop of Rome by the bishop of Ostia, the seaport of Rome, and the other bishops.

CHRISTIAN EMPEROR INTERFERED

It was when Roman emperors became Christians and the pagan persecutions were over that the conditions of unanimity changed. Not only did the church grow and expand throughout the world, but the Christian Roman emperors as protectors of the church received certain rights and privileges. As time went on the imperial influence was strengthened until it became necessary to raise barriers against it in order to restore the ancient freedom of papal elections.

On account of this and other dangers and conditions the popes took steps at various times to insure the freedom of papal elections and issued important decrees regarding it. Pope Nicholas II, (1059-1061) in his famous decree "De Electione Pontificis" pointed out the evils which hampered elections, and as precautions for the future he ordained that the cardinal bishops shall first consult together about the future pope and that then the cardinal cleries and finally the lower clergy and the people shall give their vote. The pope thus chosen was acknowledged as legitimate by all under penalty of excommunication. This edict was giving in reality public sanction to what had been observed from the earliest days in almost every papal election.

By degrees the method of electing popes was so modified that it was intrusted to the cardinals alone. Thus the preliminary council of cardinal bishops was dispensed with as no longer needed when a fixed electoral college composed exclusively of carefully selected men was established. The custom was also introduced that the pope should be elected from the college of cardinals.

SHUT IN CARDINALS FIRST IN 1271

This change was brought on the establishment of the present system of election and was made more definite when the election which chose Gregory X at Viterbo in 1271 had lasted two years and

nine months. This long election caused the local authorities at Viterbo, when they became weary of the delay, to shut up the assembled cardinals within the narrow limits of a room and thus hastened the desired election.

The new pope took steps to prevent such great delays in the election of a pope in the future by a law which he promulgated.

Thus it was ordained that all the cardinals were to assemble in one room without any partition and that they were during the election to live in common. This room and another retired chamber to which the members of the college of cardinals might go freely were required to be so closed in that no one could go in or out unobserved, nor could any one from the outside speak secretly with any cardinal. If any one had anything to say from the outside, it must be on business of the elections, and with the knowledge of all cardinals present.

A window through which food would be passed was provided. If in three days the cardinals did not elect the pope, they would for the next five days receive only one dish for their noon and evening meals; after five days elapsed with no election, only bread, wine and water was the fare of the cardinals. If any neglected to enter or left the inclosure for any other reason except that of illness, the election would go on without him, but in case of illness, if health was restored, he might re-enter and take up the business where he found it.

NATIONS HAD RIGHT OF VETO

For a long time Catholic powers, and notably Austria, France and Spain, had what was called the right of exclusion, which was the right at a conclave to intervene once with an official indication of opposition to a candidate, and this on the ground that the future pope should be one against whose person there would be no prejudice in any nation. The late Pope Pius X, when he succeeded Leo XIII, issued an edict which required that the cardinals of the conclave in their oath take pledge not to lend themselves directly or indirectly to any intervention by any civil power. Thus the right of exclusion was wiped out, and any one attempting to further or exercise it is placed under the ban of excommunication.

With prayers upon their lips and with the impressive solemnity of a great religious service the cardinals of the sacred college of the Roman Catholic church in conclave conducted the election of the 261st pope and bishop of Rome to succeed Pope Benedict XV.

Although within the locked-up portion of the Vatican in which the conclave is held there are about 300 persons, yet during the actual voting, which takes place in the Sistine chapel, only the cardinals themselves unattended are present. Every cardinal must vote personally; no votes by proxy are allowed.

There are three ways by which the cardinals in conclave may elect the sovereign pontiff: By quasi-inspiratio, by compromise and by ballot. Selection by quasi-inspiratio occurs if after a conclave is begun the cardinals agree unanimously at once and without any previous deliberation upon the same person. The election by compromise occurs when the cardinals intrust the right of choosing the pope to a few specified persons. This method has been used in cases of protracted balloting. Both the quasi-inspiratio and the compromise methods are rare.

HOW THE BALLOTS ARE CAST

The electoral session opens each morning at 6 o'clock with a mass by the sacristan of the conclave. On the first morning, before the voting is begun, three cardinals are chosen by lot as scrutatores (tellers) and three as infirmarii (gatherers of the votes of such cardinals as are ill and confined to their cells) and three as recognitores (revisers, to examine the proceedings and results and to certify the correctness of the count).

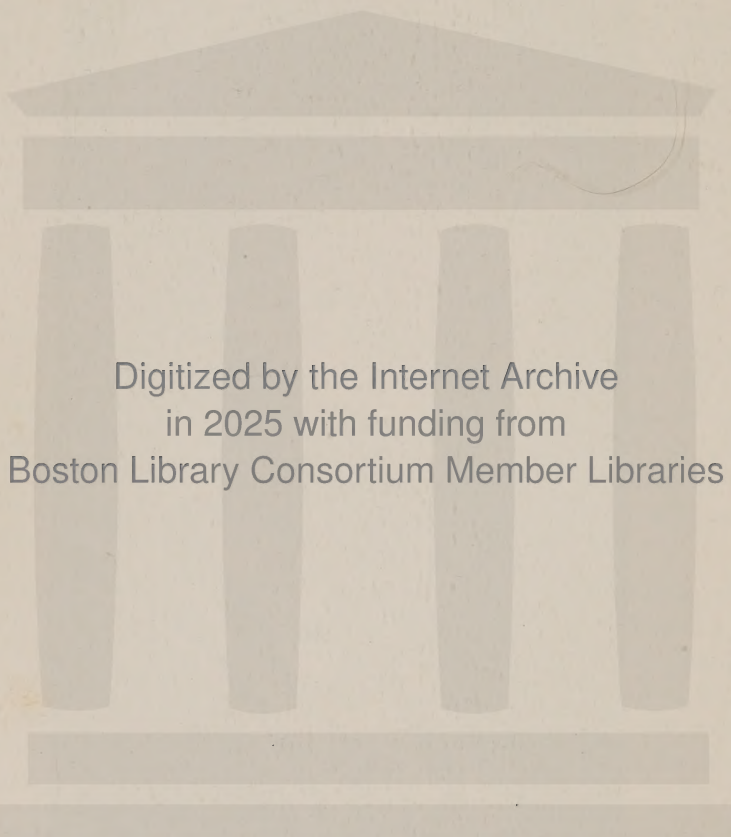
All the ballots or voting tickets are prepared in advance and are placed in a silver salver on a table in the center of the Sistine chapel. With these is also on the table a bag containing wooden balls, the total of which is that of the number of the cardinals present, with the name of a cardinal on each. These wooden balls serve in the drawing of names of the scrutatores, the infirmarii and the recognitores by lot.

During the voting each cardinal, beginning with the dean of the cardinal bishops, takes his ballot properly prepared and sealed and, holding it up so that all can see, approaches the altar. Before casting the ballot the cardinal kneels at the altar and prays. Then he rises and with his eyes fixed upon the cross says aloud in Latin the following (in English translation): "I take Christ our Lord to witness that I vote for the one whom in the sight of God I judge worthy." He then places the ballot upon the paten on the altar and drops it into the chalice and covers the chalice with the paten.



LATE POPE BENEDICT XV

(Courtesy *Chicago American*)



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BALLOT IS CAREFULLY FOLDED

There are no names of candidates printed on the ballots. The tickets are six inches long and five inches wide. On one side are eight sections or spaces and on the reverse designs to make it impossible to read what is written on the other side. In provided spaces the cardinal affixes his signature, writes a motto consisting usually of a verse from the Bible and votes for a candidate by writing the name of his choice in the following sentence which is printed on the ballot with the exception of the candidate's name: "I elect my Lord Cardinal (here fill name) to the dignity of the supreme pontiff." There are spaces for seals and when the ballot has been filled out it is folded in such a manner that the name of the candidate may be read at the first unfolding but not the name of the one who cast the ballot. Each of the electors fills out the ballot at the center table.

If a cardinal inside of the chapel is unable to walk to the altar the chalice is taken to his seat. If there are any cardinals who are too ill to go to the chapel but are in their cells the infirmarii, after casting their own ballots, take a small casket with an opening in the lid sufficiently large to allow a ballot to be dropped in. They proceed to the altar and there unlock the casket and show that it is empty. Then they relock the casket, leave the key on the altar, go to the cells of the sick cardinals and receive their sealed ballots in the casket. When the infirmarii return with the casket containing the ballots they open it and count in a loud voice to be heard by all the number of ballots.

During the voting the three tellers stand at the altar and superintend the proceedings. After all the ballots are in the chalice the first teller shakes it in order to insure further secrecy. He then takes the ballots out one at a time and, partly unfolding each, looks to ascertain the name of the candidate receiving the vote. He then hands the ballot to the second teller, who after looking at the name turns over the ballot to the third teller, whose duty is to announce aloud to the cardinals the name of the candidate receiving the vote.

VOTE FOR SELF DOESN'T COUNT

It requires two thirds of the votes cast to elect the pope. If an exact two-thirds vote for a candidate is announced then inquiry is made to make sure that the successful candidate did not cast a ballot for himself, for the two-thirds required is exclusive of the candidate's own vote. To ascertain this in such a case the ballot of such candidate,

identified by the motto on it, is entirely unfolded so that both the name of the voter as well as the one voted for can be read. If it is found that in the two-thirds vote the candidate's vote is included, it is declared that there is no election.

After the third teller reads the candidate's name from a ballot he passes a needle through that part of the ballot where the words "I elect," etc., are printed and slides it down the string attached to the needle. This is done with every ballot, and when all are finished the ends of the string are knotted and all the ballots are replaced in the chalice.

There is a small stove in the chapel from which a flue leads to the roof. When the vote has not decided the election the ballots are placed in the stove together with a supply of straw and other material to make black smoke, which emerging gives notice to the people on the outside that a pope has not yet been chosen.

"WILL OF GOD; I MUST OBEY"

Cardinal Achille Ratti, archbishop of Milan, was proclaimed elected pope in succession to the late Benedict XV. He has taken the name of Pius XI.

The thousands waiting in front of St. Peter's for the wisp of smoke which would tell of the election of a new pope or the failure of the sacred college to reach a decision gave a mighty shout at 11:33, when a wisp of thin smoke instead of the heavy black smoke that indicated an undecisive ballot came from the chimney leading from the Sistine chapel. It was then known that the Catholic church had once more a duly elected pontiff.¹

As soon as the two-thirds vote for Cardinal Ratti had been verified, Cardinal Vannutelli, as dean of the sacred college, arose and proceeded to the throne of the chosen one, accompanied on either side by Cardinals Logue and Bislatti, respectively deans of the cardinal priests and the cardinal deacons. He was asked in Latin by Cardinal Vannutelli, in accordance with custom, if he accepted, the election to be supreme pontiff, and the new pope answered with the formal "Since it is the will of God, I must obey."

Then the purple canopies over the throne of the cardinals were let down, one by one, until only that over the new pontiff remained.

¹ According to a Central dispatch received in London this afternoon Cardinal Ratti received thirty-eight votes at the conclave. There were fifty-three cardinals reported present at the balloting.

This was done to show that the whole sacred college rendered obeisance to the new head of the church. Dean Vannutelli thereupon asked the new incumbent what name he chose to take during his pontificate, and upon his replying "Pius XI." Mgr. Sincero, secretary of the conclave, verified his election to the papal chair.

The new pope was then escorted to the anteroom within the Sistine chapel, where he discarded his cardinal's robes, assisted by the conclavists, and the papal vestments, which had been held in readiness since the opening of the conclave, were placed upon him. These included the white cassock, white sash, white stockings, red slippers, a red and gold mozetta, and finally the stole of red worked with gold.

CARDINALS PAY HIM HOMAGE

The pontiff, fully vested with the papal garb and accompanied by his cardinals, thereupon returned to the throne he had occupied in the Sistine chapel. There the cardinals, according to their rank, and headed by Vannutelli, made their first act of adoration to his holiness kissing first his feet and then his hands, after which the pope received them in embrace and bestowed upon them his first apostolic benediction.

The "fisherman's ring" was placed on his finger and he left the chapel, the whole assembly wending its way through the Sala Ducale and the Sala Regia, along the loggias to the Sala Clementina, the pope's official residence. All along the way he received the homage of the attaches who served during the conclave.

ELECTION ANNOUNCED TO CROWD

Meanwhile the dean of the cardinal deacons, Bisleti, followed by several cardinals, repaired to the central balcony of St. Peter's from which the elections of scores of popes have been officially proclaimed to the world, and solemnly announced to the great crowd awaiting expectantly below:

"I announce to your great joy the election of the pontiff."

This confirmed to the throngs in St. Peter's square the election which had been indicated by the thin stream of white smoke which came from the metal stovepipe projecting from the roof of the Sistine chapel, when the voting papas of the final ballot were burned.

The newly elected pontiff, after waiting for some moments in the Clementine hall, had left for St. Peter's, accompanied by the members of the sacred college. Arriving at the balcony of the cathedral he

raised his hand and bestowed upon the multitude his first public benediction. He then returned to the Vatican, where the popes in recent years have remained virtual prisoners until their deaths.

It was a striking scene as Pope Pius XI made his first appearance at the front of St. Peter's. As his holiness gave the benediction, the assembled troops presented arms, while the crowd acclaimed the new pontiff.

The new pope was one of the latest cardinals created by the late Benedict. Only six months have passed since he succeeded Cardinal Ferrari as archbishop of Milan. Since that time he has been one of the strongest supporters of Benedict's policy of reconciliation between the Quirinal and Vatican.²

Pope Pius XI, whom I met a number of times in Poland, when he was the papal nuncio there, stands out to me as a real priest of the people and will undoubtedly be a pope of the people, who will above all have their religious interests at heart at all times, no matter what the conditions or complications of the world may be.³

He was sent to Poland as representative of the Vatican during the world war when the German military forces occupied Warsaw and the territory around it, when the central powers were putting forth the plan of establishing a miniature kingdom of Poland. During those trying times, by his straightforward, simple and honest utterances, Mgr. Ratti managed to retain the confidence, respect and support of the various elements of the Polish nation without getting into trouble with the central powers.

NEUTRAL DESPITE THREATS

For a while things looked threatening and there were some in the German and Austro-Hungarian military circles who demanded that he be recalled. Neither threats, alluring offers or skillful diplomacy was able to swerve the papal nuncio from his path of neutrality.

It was his stand and his work when the Germans were in control that insured his welcome and caused the Polish nation and the gov-

² Associated Press dispatch in *Chicago Daily News*, February 6, 1922.

³ During the world war and for a long period after the armistice, Anthony Czarnecki as staff correspondent of the *Daily News*, repeatedly visited Poland and upon a number of occasions interviewed the new pope, Pius XI, who at that time was papal delegate at Warsaw. At some of the public official receptions, Mr. Czarnecki acted as interpreter between the churchman and a number of prominent Americans visiting Poland, including Herbert Hoover of the American relief administration and Gen. Kernan of the American expeditionary forces.

ernment of the new Polish republic to retain him in Warsaw for more than three years after the armistice and until he was promoted to the cardinalate last June, and the Right Reverend Monseigneur Lauri of South America was put in his place.

AN ABLE LINGUIST

Whether in the privacy of his own residence in Warsaw or at the public receptions which were given by President Pilsudski, Prime Minister Jan Ignace Paderewski, or whether it was at the public greetings of Herbert C. Hoover, Gen. Kernan of the American expeditionary forces, or the interallied mission, the present Pope Pius XI appeared always the same. A fatherly, affable and kind priest, ever watchful and always well posted, his conversations were refreshing. He is a linguist, although modest about his knowledge and use of the languages. During his stay in Warsaw he constantly studied and practiced in Polish so that he understood whatever was said in that language, though he protested that his speech in it could not be understood. He speaks French, Italian, German, Spanish fluently, in addition to Latin and Greek, and he has a speaking knowledge of English and some other tongues to a certain degree.

Although past 60, he looks about 50 years of age. He is taller and heavier than Pope Benedict XV and well preserved for his age. There is no severity or pose in his manner, but gentle dignity, and an attitude which is kindly and fatherly. To those who meet and know him his talk and manner inspire trust, respect and reverence for a good man who carefully and rigidly follows in every way the teachings of his Master, who is concerned in the things religious and spiritual above all and to whom world problems, politics and international questions, though thoroughly known, are secondary in importance. To him the religious and spiritual mission at all times and everywhere will undoubtedly be foremost.

LONGED TO VISIT AMERICA

He was personally interested in the American relief work in Poland, and for that reason he went to receptions where Mr. Hoover, American Minister Hugh Gibson, Gen. George Kernan and other Americans were greeted. To these Americans, in my presence and at times through me as interpreter, he not only conveyed expressions of his great appreciation and thanks for what the American nation was doing to help the starving children of Poland, but to each of them he gave a message that as time goes on the humanity and charity of

the American people would bring thousandfold blessings to the people of America.

He had traveled extensively, but told me that one of his great regrets was that he had not visited America.

"Tell the general that a visit to America is one pleasure that I have still in store for me and that when my task is done here and things are quiet in Europe I will be delighted to go there for a visit, for I have friends there and it is a country that I love and admire," he said at the public reception to Gen. Kernan in Warsaw.

He has a remarkable memory. Upon my first visit to him he made inquiries about the United States, about the papal delegate at Washington and about some of the prelates of this country whom he met in Rome. Upon my second visit, after discussing the subject of the starving children in devastated areas and the work which was being done for them, in which he was intensely interested and co-operating, he recalled some of the things which were said in the first visit, commenting thereon. Later, when at a public reception with people around him in full-dress and gala attire, some of whom he had met only once before in entirely different garb, he needed no one to recall to him the persons whom he had met, and to the Americans he was especially gracious and frank.⁴

ANTHONY CZARNECKI, in *Chicago Daily News*.

Chicago.

⁴ This article was compiled from several contributions to the *Chicago Daily News* and the form in which it was first printed has remained largely unchanged. This fact will account for some peculiarities, especially of capitalization.

THE NEW BISHOP FOR CHICAGO

On December 21, 1921, Rt. Rev. Edward Francis Hoban, D. D., was consecrated titular bishop of the Episcopal See of Colonia and auxiliary bishop of the Archdiocese of Chicago.

The papal bull raising the new bishop to the Episcopal dignity, one of the latest issued under the jurisdiction of the late lamented Benedict XV., was dated November 21, 1921. Besides the formal provisions of this document the following significant clause is found therein :

We confidently hope and trust that the Metropolitan Church of Chicago will, with God's powerful assistance and your diligent co-operation and faithful endeavors, continue to advance even more in things spiritual and temporal.

The great ceremony of consecration took place in the Cathedral of the Holy Name on the Feast of St. Thomas, December 21, 1921. The consecrator was the Most Rev. George W. Mundelein, D. D., Archbishop of Chicago, assisted by Rt. Rev. Alexander J. McGavick, D. D., bishop-elect of La Crosse, and the Rt. Rev. Thomas E. Malloy, D. D., bishop-elect of Brooklyn. The sermon was preached by the Rt. Rev. Edmund M. Dunne, D. D., bishop of Peoria.

The procession preliminary to the consecration ceremonies was peculiarly notable. Starting from the rectory of the Cathedral first came the surpliced choir boys, followed by students of Quigley Preparatory Seminary, the Philosophy class from the Seminary of St. Mary of the Lake, and long lines of priests of the Archdiocese, of religious orders, priests from the neighboring dioceses of Rockford, Peoria, Belleville, Alton and others, and friends and classmates from more remote regions. "The monsignori in their brilliant purple preceded the visiting bishops and archbishops in order as follows: the Most Rev. George William Mundelein, D. D., Chicago; the Most Rev. Sebastian G. Messner, D. D., D. C. L., Milwaukee; the Most Rev. Austin Dowling, D. D., St. Paul; the Most Rev. Patrick J. Hayes, D. D., New York," sixty right reverend bishops and more than one hundred of the clergy.

Entering the Cathedral the several divisions of the procession assumed the places assigned them.

When all was in readiness the papal bulls were read aloud by the notary, Rev. D. J. Dunne, D. D. The oath of obedience to the holy

See was administered to the bishop-elect. The Most Rev. Archbishop and consecrator was celebrant of the Pontifical High Mass which followed. The deacon of the Mass was Rev. Francis A. Purcell, D. D.; subdeacon, Rev. David McDonald; acolytes, the Rev. Philip Furlong and Rev. John Kelly; censer bearer, Rev. Wm. D. O'Brien. There were chaplains and deacons of the various dignitaries, and a selected body of chanters, all of the clergy.

The ritual for the consecration of a bishop was strictly followed, and when the moment of consecration arrived the Most Rev. Archbishop took the book of the gospels, opened it, placed it resting upon the breast of bishop-elect Hoban, and permitted it to remain there until the episcopal ring was presented. The consecrator, together with the assistant consecrator, then "imposed hands on the head of the bishop-elect," saying, "receive the Holy Ghost," at the same time praying that the special graces asked for should be received. Then upon the singing of the "Veni Creator Spiritus" the consecrator made the sign of the cross with Holy Chrism on the tonsure of the new bishop, following by anointing his hands, and reciting the prayer: "Whatsoever thou shall bless, may it be blessed, and whatsoever thou shall sanctify, may it be sanctified, and may the imposition of this consecrated hand and thumb be profitable in all things to salvation." Next followed the blessing of the crozier and its presentation, after which the consecrator blessed the episcopal ring and presented it. At the conclusion of this ceremony the book of the gospels was removed from the neck of the bishop and handed to him with the command to go and preach to the people committed to his care. Thereupon the new bishop was given the kiss of peace by the most reverend consecrator and the assistant consecrator, and was conducted to the altar. At the offertory the new bishop was conducted again to the main altar before the most reverend archbishop, where he presented two lighted candles, two loaves of bread, and two miniature barrels of wine. After Communion the most reverend consecrator blessed the mitre and placed it on the head of the new bishop with a reference to its mystical significance as a helmet of protection and salvation. Next the gloves of the new bishop were blessed and placed on his hands, the consecrator praying that he might deserve to implore and receive the blessing of divine grace by means of the Saving Host offered by his hands.

The new bishop was then enthroned on the faldstool on the predella which had just been vacated by the Most Rev. Archbishop, who then intoned the *Te Deum*, during the solemn chanting of which the new bishop led by the consecrators was conducted down the main aisle



RT. REV. EDWARD F. HOBAN, D. D.

Auxiliary Bishop of Chicago

of the vast Cathedral, blessing the people as he passed. On his return to the altar he gave the final solemn blessing.

The address by Rt. Rev. Edmund M. Dunne, D. D., consisted chiefly of a detailed and interesting explanation of the ceremony of consecration. A notable musical program was rendered during the ceremonies. The Gregorian chant and Proper of the Mass was rendered by specially selected priests of the diocese, directed by the Rev. P. B. Smith. The choir was directed by the Rev. P. Mahoney, D. D. The musical program was arranged and selected by the Rev. J. E. Bourget, Musical Director of the Archdiocese.

The services concluded, the prelates and clergymen made their way to the Drake Hotel to partake of a banquet prepared for the occasion. About eight hundred guests gathered at the dinner, consisting of visiting prelates, archbishops, bishops, monsignori, priests from abroad, as well as hundreds of the diocesan clergy and of the religious orders of the archdiocese. "The Rt. Rev. Msgr. D. J. Riordon, pastor of St. Elizabeth's Church, Chicago, was toastmaster. The Most Rev. George W. Mundelein, D. D., Archbishop, responded to the toast, "Our Holy Father the Pope." "The Archdiocese of Chicago" was treated by the Rev. John Ryan, pastor of St. Bernard's Church. On the subject of "Our New Bishop" an affectionate tribute to the Rt. Rev. Edward F. Hoban was paid by the Rev. T. E. O'Shea, pastor of Our Lady of Sorrows Church, who also, in the name of the priests of the archdiocese of Chicago, presented the new bishop with a substantial purse. Then followed the response by Bishop Hoban. Every man in this notable assemblage arose to his feet, a glowing tribute to the worthiness of the new bishop. The sincerity and simplicity of Bishop Hoban's address appealed most particularly to those present who had known him in every stage of his career.

The evening of the same day witnessed similar scenes of enthusiasm at Orchestra Hall, where the laity voiced the pleasure and appreciation of the public upon the elevation of the distinguished Chicagoan to the Episcopal dignity. Arrangements for the evening meeting were in direct charge of Mr. D. F. Kelly, K. S. G., as president, Robert M. Sweitzer, vice-president, Anthony Czarnecki, secretary, and Edw. A. Cudahy, Jr., treasurer. Mr. E. F. Carry acted as chairman of the meeting at Orchestra Hall, where addresses were delivered by Mr. John Prystalski, Mr. Michael V. Kannally and Mr. Robert M. Sweitzer. The latter presented the new bishop with a substantial purse on behalf of the laity. Orchestra Hall was filled to its capacity. Various musical numbers lent entertainment to the occasion,

notably the numbers rendered by the Paulist's Choir, under the direction of Mr. Leroy Wetzel.

The new bishop was born in Chicago and received his early training in the parochial school of St. Columbkille's parish. He then passed to St. Ignatius College for his classical studies. From this institution he went to St. Mary's Seminary, Baltimore, Maryland, for his philosophy and theology. He was ordained in Chicago by the Most Rev. Archbishop James E. Quigley, D. D., on July 11, 1903. After some time spent in parish work he was sent to Rome to prepare for seminary work. Receiving the Doctor's Degree from the Gregorian University he returned to Chicago and was appointed assistant chancellor of the archdiocese. When in January, 1910, the then chancellor, Rev. E. M. Dunne, was made bishop of Peoria, Msgr. Hoban was appointed chancellor in his place. He was raised to the degree of monsignor at Christmas of the year 1917.

The selection of Msgr. Hoban as bishop has given universal satisfaction, especially by reason of his having been born and raised in Chicago, where he enjoys an unbounded popularity.

JOSEPH J. THOMPSON.

Chicago.

HISTORICAL ANTECEDENTS OF THE DIOCESE OF ST. LOUIS

ADDRESS DELIVERED AT THE SECOND ANNUAL CONVENTION OF THE
AMERICAN CATHOLIC HISTORICAL ASSOCIATION

The beginnings of the diocese of St. Louis are not coeval with the foundation of the city. Just like Rome, the Eternal City, with which St. Louis has been frequently compared, our Rome of the West had its own Alba Longa, from which it drew a good part of its early vigor for its civil as well as religious growth. The ancient Jesuit foundations of Kaskaskia and Ste. Genevieve, so renowned in our missionary history, may be called the first budding forth of Catholic faith within the wide confines of our diocese. But even prior to the foundation of this missionary center, Kaskaskia, we find marks of beautiful promise within the territory in the martyrdom of Father Juan de Padilla, O. F. M., at Quivira, on the borders of Kansas and Nebraska, in 1544; in Desoto's erection of the Cross on the banks of the Mississippi in the vicinity of New Madrid, about 1541, in Father Marquette's blessed voyage down the "River of the Immaculate Conception," to the Southern limits of the future diocese of St. Louis, and lastly in Father Montigny's and St. Cosmes' landing and celebrating Mass, on the very site of the future Archiepiscopal See, on the Feast of the Immaculate Conception 1698.

We have drawn a very wide circle to enclose all these remarkable scenes in the diocese of St. Louis. Yet we have done no violence to the historical records, for the diocese of St. Louis did really comprise at its foundation and long years afterwards, not only the entire State of Missouri, but all the territory of Western and Northern Illinois, and of the present States of Arkansas, Oklahoma, Kansas, Nebraska, Iowa, Wisconsin and Minnesota; in fact the Spiritual sway of the first Bishop of St. Louis extended from the eastern boundary of Illinois to the Rocky Mountains, and from the Northern boundary of Louisiana to the Southern limits of Canada. It had all, at first, been under the jurisdiction of the Bishops of Quebec. With the end of the Revolutionary war, the part East of the river passed under the jurisdiction of Dr. Carroll of Baltimore, whilst the Western part, being ceded to Spain, was placed successively under the Bishop of Santiago de Cuba, then of Havana, and ultimately of the newly erected See of Louisiana and the Floridas, with Bishop Penalver Y. Cardenas, as its first

and practically only ordinary. For with the extinction of the Spanish regime the diocese of Louisiana seems to have lapsed, to be re-established under Bishop Louis William V. Du Bourg.

We have styled Kaskaskia the *Alba Longa* of St. Louis, our "Rome of the West." No place in the West has more historical interest for the Catholic than the humble town of that name, now buried in the waters of the Mississippi. It was the oldest permanent settlement of whites in the Upper Mississippi Valley. It was for many years the center of numerous Catholic Missions for the conversion of the Indian tribes. The piety for which the early inhabitants were distinguished, and the number of zealous and devoted priests, who have labored for the glory of God and the salvation of men, must always give to this hallowed spot an interest which no other place in the West can present. Though the Kaskaskia of which we speak be but a memory, yet it is one to be treasured forever. For long before the founding of St. Louis it was a center of Catholic life and varied activity. In this connection I must not omit the village of Cahokia, just across the river from St. Louis, center of the Fathers of the Foreign Missions, which disputes the honor of greater antiquity with Kaskaskia.

The first French settlers of Kaskaskia appear to have arrived here in 1683, shortly after the discovery of the Mississippi River by Father Marquette. The Indian tribe, from which it derives its name, and of which it was the central point, numbered about two thousand warriors. A letter by Father Marest, reprinted in the *Jesuit Relations*, gives a glowing account of the piety and most orderly conduct of the neophytes at Kaskaskia. There is also a long list of Jesuit Fathers who served the missions in and around Kaskaskia during the eighty years from its foundation to the expulsion of the Jesuits. Father Sebastian Louis Meurin was the only member of the Society permitted to stay, and together with the Franciscan Father Luke Collet, to take care of the people on both sides of the river; but he soon obtained a valiant assistant from Quebec in the person of the renowned Father Pierre Gibault. With the departure of the Jesuit Fathers from Kaskaskia, and of Father Duverger the Vicar General of the entire district, from Cahokia, the Illinois Country, as it was then called, threatened to sink back into its ancient barbarism. The shepherds being struck down, the sheep began to disperse; and the wolves were ever alert and ready for the work of destruction. The aged heroic Father Meurin died, but Father Gibault, though weary at times, never lost courage.

It was towards the close of Father Meurin's life, in 1764, that one of the most important events of our history occurred, the foundation

of the city of St. Louis by Pierre Liguist Laclede. The site of the future Metropolis of the Mississippi Valley had but recently become Spanish Territory. Don Pedro Piernas was its first Lieutenant Governor for the King of Spain. The central square of the new settlement was assigned to the uses of the Church. A cemetery was laid out, and a temporary structure, some say, a tent was used for divine service. Both Father Meurin and Gibault, the latter of whom built the first church edifice, crossed the river at various times to minister to the people's spiritual wants. In 1770, however, a Spanish Capuchin, Father Valentine, was assigned to the post of Pain Court, as St. Louis was commonly called, and served there until 1775, and was succeeded, after an interval of about a year, by the Capuchin Father Bernard de Limpach, the first Canonical Pastor of St. Louis. Under his administration the second church was finished, made of upright logs, and a new parish residence was built, a small but solid stone structure. Father Bernard de Limpach was of German nationality, but well versed in both the Spanish and French languages. His priestly neighbor, just across the river, was the Carmelite Father Paul de Saint Pierre, likewise a German, as he himself declared, a brave man, and ever ready to uphold the rights of the Church and of his persecuted people. After Father Bernard's recall and appointment to Point Coupee,¹ came Father Jacobin dit Ledru, whose mission was considered illegal; then the Benedictine Joseph Didier, and with him a number of French royalists who had grown tired of the colony of Gallipolis (Ohio). During this period the Parish of Ste. Genevieve was administered by the Capuchin Father Hilary, and after him, by the former Vicar General of the Bishop of Quebec, Father Pierre Gibault. Among the new accessions were Father Maxwell, an Irishman from Salamanca, Father Donatien Olivier of Prairie du Rocher, Father L. Savine of Cahokia, then the first native priest of Missouri, Father Henry Pratte of Ste. Genevieve, and last, the restless Trappist Prior, Father Joseph Marie Dunand, who was permitted to stay on the missions in Missouri after his Abbot with the entire Trappist Community departed for France. Father Dunand resided at Florissant, but made frequent excursions to St. Louis, St. Charles, to Perry County and to the far northern missions of Prairie du Chien. He returned to France in 1829.

The work of God so nobly begun by Father Marquette and his followers now seemed to have come to a complete standstill. All life seemed to have withdrawn into the roots; but there was a promise on the air of a second Spring. The seemingly dead and desolate parishes were soon to rise to a new life, and others, hundreds and thousands in

the vast desert, were awaiting the gentle call of Heaven. It was the darkest hour before the dawn, and the herald of the dawn was Benedict Joseph Flaget, the saintly Bishop of Bardstown. Almost destitute of priests himself, and over-burdened with cares and labors, Bishop Flaget made a missionary tour along both sides of the Mississippi. He found much that was discouraging, and also much that was cheering and comforting in the old French villages and towns, St. Louis, Ste. Genevieve, St. Charles, Portage de Sioux and St. Ferdinand, as well as in Kaskaskia, Cahokia and Prairie du Rocher. The humble prelate's words had wonderful effect; yet his chief purpose was to develop the prospects for a new diocese beyond the Mississippi in what was called Upper Louisiana. Circumstances, however, did not as yet seem propitious.

In the meantime Bishop Carroll of Baltimore had nominated one of his most distinguished priests, William V. Du Bourg, a Sulpician, learned, eloquent, enthusiastic, of imposing stature and noble bearing, as Administrator of the forsaken diocese of Louisiana, then including New Orleans and all the Mississippi Valley to the west of the river. New Orleans was to be his residence; a city torn by religious factions and greatly given to infidelity and licentiousness. Dr. Du Bourg was not kindly received by the priests and people in his new home. In fact the doors of his Cathedral were locked against him. Father Antonio Sedella was his chief opponent. Dr. Du Bourg decided to go to Rome and ask for help or to be relieved. Pope Pius VII appointed him Bishop of Louisiana, with his seat at New Orleans, and after a gentle protest, he was consecrated Bishop by Cardinal Joseph Doria, September 24, 1815. In Rome Bishop Du Bourg found as by a miracle of divine guidance the two men, Italians both, who under God's Providence were to be the chief means in carrying out the vast plans gradually forming themselves in this enthusiastic dreamer's mind, dreams rather than plans, and yet to be realized in the end, far beyond the dreamer's expectations.

We all are, of course, familiar with the main data of Bishop Du Bourg's early life. Born at Cape Francois, Santo Domingo, February 4, 1766, Louis William Valentin Du Bourg was educated in France, and studied Theology at the Seminary of St. Sulpice.

The revolution drove him from France in 1792. He fled to Spain, then went to Baltimore in the United States, where he arrived in December, 1794. In 1795 he became a priest of St. Sulpice, and in 1796 president of St. Mary's Ecclesiastical Seminary, Baltimore, which in January, 1805, was raised to the rank of a university.

In 1809 he established the Sisters of Charity in Baltimore, and in 1811 founded what is still the mother house of the order for the United States at Emmetsburg, Md.

In October, 1812, he was appointed Apostolic Administrator of the Territory of Louisiana and arrived in New Orleans at the close of the year. And now the new Bishop stood at the threshold of a most laborious and thorn-strewn career, as organizer of the most extensive diocese in all christian- and heathendom. Having obtained the services of Fathers Felix de Andreis and Joseph Rosati and a few other members of the Lazarist Order, and seeking to obtain every other possible addition to his band of missionaries, and to his already large outfit in ecclesiastical paraphernalia, Bishop Du Bourg sent the two leading men of his flock ahead on the way to Bordeaux, there to await his coming. But as the Bishop's collecting-tour met with flattering success everywhere, he decided to send De Andreis, Rosati and a few others to their destination in the Far West, promising to follow as soon as he could. A great surprise was now sprung upon the devoted missionaries. They were ordered by their Bishop to proceed, not to New Orleans, as they had expected, but to St. Louis, about a thousand miles inland, in the very heart of the heathen country. Surprised they were, but not disconcerted. The saintly De Andreis found a keen pleasure in the prospect of going out among the savages to bring them the word of life.

Whilst now, these dutiful followers of Bishop Du Bourg, Fathers De Andreis and Rosati, were, in company of a few younger men, speeding their way across the wide and stormy Atlantic, the Sainly Bishop of Bardstown, the ever faithful friend of Bishop Du Bourg, who at that time had the spiritual care of the missions along the Mississippi River, did all he could to prepare the way for his coming. On April 9, 1816, he issued a pastoral letter from which we will quote the salient passages:

Without further introduction I notify you that probably before the end of this year you will have a resident Bishop, either at St. Genevieve or at St. Louis, whose diocese, if I be not mistaken, will comprise the territories of Missouri and Illinois, whilst those of Indiana and Michigan, will, for the present, be added to it. This arrangement will not be completed, however, until all the inhabitants of these territories unanimously engage themselves to receive, with due honors, the Bishop and his lawful successors and to place in his hand a fund for the upkeep of a Seminary. This notice is official, and I ask you to forward it to all the parishes, those east of the Mississippi as well as those on the western bank. In order to proceed in this matter with all possible prudence, I believe it to be advisable that every parish hold a parish meeting to select a delegate, and that all the delegates repair on a certain date to St. Louis and there deliberate.

The deliberations were to be concerning the proper support of the Bishop and his institutions. No politics were to be indulged in by the delegates. Yet, as the gentle Bishop continues:

It would not be out of place to discuss the question where it would be more advantageous to erect the Episcopal See, at St. Louis or St. Genevieve. As soon as these discussions are closed and the minutes thereof made up, they shall be submitted to the Bishop of New Orleans and to my own for examination.

As a warning to possible transgressors he adds:

The remarks which we may feel obliged to make on this we shall send to you, and as soon as all parties are agreed, the result shall be submitted to the Roman Curia, which is waiting for them in order to make out the Bulls.

But Bishop Flaget does not hesitate to dilate on the temporal advantages accruing to the future Episcopal See from the presence of a bishop within its bounds:

The great temporal sacrifices which the people must make for the erection of the Episcopal See are richly repaid by the permanent spiritual advantages which they will derive therefrom.

I am even convinced that, within the next few years, the population will be increased by emigration from other states, to such an extent, that in less than ten years your property will have doubled or trebled in value.

It would therefore be a lamentable blindness against their own advantage and that of their posterity, if the people would for considerations of present difficulties reject the favors now offered them, and thus forever deprive themselves of the hope of possessing an Episcopal See.

Then comes a rather quaint reproach to the people of the leading city, St. Louis:

As the location of the See will mainly depend upon the recommendation which we, Mgr. Du Bourg and myself, will make, I am determined to oppose with all my power the selection of St. Louis, if it be true, what has been written to me, that a theatre was opened there, which must neutralize the efforts of even the most zealous and most holy Bishop.

The gentle-hearted but overstrict Bishop of Bardstown could not force that he himself and Bishop Du Bourg would make the journey to St. Louis in company of a band of strolling players as they eventually did. For he concludes his warning with these words:

I trust that the citizens of St. Louis will enter into themselves, and will not, for the love of vanity and falsehood, reject the imperishable goods which must of necessity come to them from the presence of a Bishop among them, and from all the institutions which will be established by him.

Fathers De Andreis and Rosati and their companions, among them the faithful Brother Blanca, made a detour on their overland journey,

to St. Thomas Seminary near Bardstown, as guests of Bishop Flaget. Bishop Du Bourg, who, as we have seen, had decided the question in favor of St. Louis, did not arrive in his diocese until December 27, 1817. Meanwhile Bishop Flaget was untiring in his effort to prepare a grand reception for his friend. Together with Fathers De Andreis and Rosati, he set out for St. Louis, arriving there October 17, 1817. He called a meeting of the parishioners and announced the coming of their Bishop. He proved to them that they should feel very grateful for the choice that had been made of their city; for, in consequence it would not only rapidly become the center of the extensive country around, but the center of all religious and literary instruction, whence they and their families would derive immense benefit. He also told them that, since the Bishop's residence amongst them would confer so many advantages upon their city, they ought on their part, to co-operate in his views, and cheerfully give him all the help they could. He then began to speak of what it was most requisite to do first, and mentioned particularly the preparation of a suitable residence; and, as all of these arrangements could not be considered in the first meeting, he held several general assemblies, at which he begged everyone to express his own opinion. During one of these meetings Bishop Flaget met considerable opposition to his demands. But the matter was settled in an amicable manner, the Bishop desisting from his demands, and the assembly adjourning without definite action. Everyone knew that Bishop Du Bourg would come to St. Louis, no matter what its citizens might or might not do. There really was no choice between St. Louis and the other towns and villages of Upper Louisiana. Father Henri Pratte of Ste. Genevieve, however, succeeded in raising the necessary funds to put church and presbytery in some kind of order, fit for use. An Irishman, Jeremiah O'Connor, gave 1000 dollars for the purpose. In any case the cause of St. Louis was secure. But how did it come to pass that Bishop Du Bourg, who had been assigned to New Orleans and not to the comparatively insignificant village of St. Louis, and who in his letters frequently styled himself "Bishop of New Orleans," should take up his residence in St. Louis, and establish there, and not in the South, his great foundations, the Seminary, the House of the Jesuit Fathers, the Mother House of the Ladies of the Sacred Heart, and even a Cathedral Church? It is a case of God's beautiful Providence, using the malice of men in furthering the progress of the Church. The recalcitrant priests and people of New Orleans became the great benefactors of St. Louis and the entire western country, by diverting the good that was intended for them, into other more receptive channels.

The coming of Bishop Du Bourg with a new band of helpers raised the drooping spirits of his companions that had gone before. There is a note of holy joy and eager expectation in the letter of Anthony Blanc, the future Archbishop of New Orleans, then in deacon's order, dated Seminary of St. Thomas, January 1818.

We have just heard of the entrance of Monseigneur to St. Louis, on January 4th, 1818. It was absolutely triumphant. The Bishop left here about December 12th with Bishop Flaget, a Kentucky priest (Father Stephen Theodore Badin), and one of our young men (Mr. Francis Niel, afterward Pastor of the Cathedral). They embarked at Louisville, on the steamer Piqua. There they were in a space of twelve feet square with twenty-one persons of all ages, men and women, of different positions in society, different professions and different religions. There were seven or eight comedians, as many Jews or Jewesses, and a great variety of sects. In spite of all, the greatest good feeling reigned, and Bishop Flaget says, "We vied with one another in performing little kindnesses." They were detained two days in the middle of the river, by the ice. December the 24th they entered the Mississippi, and on the 28th Bishop Du Bourg entered for the first time his diocese. Accompanied by Bishop Flaget, he took possession by planting a cross, his associates singing the *Vexilla Regis*. (This was on the farm of the Widow Fenwick, near the mouth of the Apple Creek, not far from the spot where more than a century before, December 12, 1699, Father St. Cosme with three other missionaries from the Seminary of Quebec, had erected a cross with similar ceremonies.) On the 30th day they came in sight of St. Genevieve, a little city whose inhabitants are nearly all French. It is situated about twenty leagues from St. Louis. Apprised of the arrival of the Bishop, the leading people hastily assembled to prepare for his reception. In less than an hour, the curate of the parish (Father De Andreis in the absence of Father Henri Pratte) accompanied by twenty-four children, presented himself before Monseigneur. Four of the most prominent men of the city carried the canopy, followed by a great concourse of people. They proceeded to the Church, where the Bishop, happy in finding himself surrounded by his children, preached for the first time. He spoke to them again on January 1st, and the next day resumed his journey towards St. Louis. Many of the leading citizens escorted him. The news of his approach having preceded him, crowds of people were waiting to see him as he arrived at a little place called Cahokia. He was received with the liveliest demonstrations of joy. The old priest of the village, Father Savine, could not contain his happiness at being allowed to offer hospitality to two Bishops. After two days' delay the party set out once more, headed by forty gentlemen, mounted on handsome horses. They proceeded two by two to the place of embarkment, for St. Louis is on the other side of the Mississippi. A vessel awaited them, and great crowds assembled on the banks, received them, when landed. Forming in procession they directed their steps toward the Presbytery. Arrived there the people burst forth in manifestations of their joy. The Bishop was greatly moved. From the Presbytery the two Bishops, wearing their mitres, and walking under a canopy borne by the influential men of the city and, preceded by a chorus of twelve children, advanced toward the church. Bishop Flaget escorted Bishop Du Bourg to the dais, expressing to him the gratification he experienced in seeing him in the midst of his people. What a touching spectacle both for pastor and people! The pastor safely arrived at

the end of a journey of two thousand leagues; the flock at last in possession of those spiritual blessings of which they had so long been deprived. Bishop Flaget writes that he "could scarcely restrain tears, so touching was the spectacle."

This account by young Mr. Blanc, though not of an eyewitness to the scene, is entirely trustworthy as being based on the words of Bishop Flaget and confirmed by collateral reports of eyewitnesses as to particular points. Among these, a lady, Mrs. Anne L. Hunt, the daughter of Judge Lucas, gives the following side-lights on the occasion :

"The Bishops, Du Bourg and Flaget, will be here at 12 o'clock today, January 5," she writes to her Father, Judge Lucas, in Washington, "and will be received with a grand parade in the church by the inhabitants of the place. Mr. Pratte found Messrs. Didier, Belcour and Sarpy in Grand Council at the church door. The whole town is in an uproar about it, and one-half of the river-shore is in anxious expectation. I will give you a description of the installation of Bishop Du Bourg. Two carriages took them both from the landing to the Presbytery, four priests attended them from thence to the church, beside twelve little boys who walked in procession before the two bishops, who were under the dais (or canopy) which was supported by Messrs. Didier, Pratte, Sarpy and Belcour. Our old church was handsomely decorated and a crimson throne erected, to which Bishop Flaget led our Bishop and, having seated him, left him and returned to the altar, from which he addressed our Bishop very handsomely. But I thought his answer was the best of the two. Bishop Du Bourg is certainly more eloquent than the other; at all events he speaks more handsomely. The church was never so crowded since I have been here, nor will those poor walls ever see such another day as this."

And, now to think the scene of this grandeur was the poor tumble-down church of upright logs, of P. Valentin and the ancient presbytery, that had been built by Father Bernard de Limpach, 1777.

Father De Andreis, too, brushed aside the little troubles and physical inconveniences, fixing his mind on the glorious spectacle soon to be realized :

"Bishop du Bourg," he wrote, "our worthy prelate, arrived in his diocese on the 29th of December, the feast of St. Thomas of Canterbury. I was then officiating as parish priest at the village of St. Genevieve, about sixty miles below. Accompanied by some forty of the principal inhabitants, I went on horseback to receive him, and we conducted him in triumph under a canopy, to the church, the bells ringing all the time, amidst the universal joy of Catholics, and even of many belonging to the Protestant part of the population. After he had taken possession by a Pontifical High Mass, we went, on the Feast of the Epiphany, to the capital, St. Louis, in order to perform the same ceremony. Everything went off admirably, thanks be to God. The mere presence of the Bishop, who with us is just the same as we knew him at Monte Citorio, his kindness, benignity and suavity of manner have dispelled the storm, dissipated, in a great measure, every prejudice, and captivated all hearts, so that the plan of the

Cathedral, to be built of stone, is already traced, and will soon be carried into execution. When this is done we will begin to think of the other buildings; it is just that we should commence by the church, for we have nothing now to serve the purpose of one, but a miserable log cabin, open to every wind, and falling to pieces. The Bishop has, however, bestowed upon it splendid temporary decorations, chiefly composed of the ornaments he obtained while in Europe.—(Father De Andreis to Father Sicardi, February 24, 1818.)

And Bishop Du Bourg himself on his return from France, wrote of his satisfaction at the happy termination of his voyage, under date of January 8, 1818:

“ Here I am in St. Louis, and it is no dream. The dream would be most delightful, but the reality is even more so. I visited several parishes en route. Everywhere the people came in crowds to meet us, showing me the most sincere affection and respect. My house is not magnificent; but it will be comfortable, when they have made some necessary repairs. I will have a parlor, a sleeping room and a very nice study, besides a dining room and four rooms for the ecclesiastics, and an immense garden. My Cathedral, which looks like a poor stable, is falling in ruins, so that a new church is absolutely necessary. It will be one hundred and fifty feet long by seventy wide; but its construction will take time, especially in a country where everything is just beginning. The country, the most beautiful in the world, is healthy and fertile, and emigrants pour in. But everything is very dear.”

In an undated letter to one of his early friends, the Abbe Lespinasse, Bishop Du Bourg gives an interesting outline of the general plan pursued by him in establishing religion on a firm basis within his vast diocese. That part which refers to the diocese of St. Louis follows: The entire letter can be found in the Records of the American Catholic Historical Society of Philadelphia, Vol. XIV, No. 2. It was written about 1823.

“Feeling that it was impossible to plunge into my Episcopal city (New Orleans), without compromising, from the very start, the holy character and authority with which I was vested, I decided to begin operations by attacking the weakest points of my diocese. Thence as from a stronghold from which I could muster my forces, I would sally forth, and having conquered the surrounding territory, the citadel (New Orleans) would finally be obliged to surrender. St. Louis and the immense territory of the Missouri were the first scene of my maneuvers. I had difficulties here of all kinds to struggle with. Profound ignorance and its attendant evils, general corruption, lack of morals, dire poverty. I had not whereon to lay my head, and was accompanied by fifty-three brothers in arms.

“We fell back into the woods to serve as a shelter. We laid the foundation of an edifice (The Seminary of St. Mary) which after four or five years of trial, we had the happiness of seeing completed. The fields were cultivated, the live stock increased, a mill was built. From this center my pioneers went forth in all directions. They cleared the country. They even penetrated to the chief city

“This seminary, finally established in Missouri, I turned my attention to St. (New Orleans), were received with confidence, and finally succeeded in disposing the inhabitants to accept their leader.

Louis. I renovated the dilapidated parsonage. I built a school house, which was taken in charge by my clergy. They also contributed to its support, the parish giving absolutely no aid. Each one contributed so much, however, towards the construction of a church. We established the Ladies of the Sacred Heart in the neighborhood (at Florissant), and their institution was flourishing for a time. Then on account of great poverty in that part of the city, it languished, but is now enjoying its former success. This convent is in a beautiful locality. They have a fine brick house, a church, etc., and accomplish a great deal of good. They have a great many poor girls and also some little savages. I had the happiness of establishing the Jesuits in the same quarter, some time after, in a very pretty house, which I gave them. They are seven in number without counting the brothers. They will surely do a great deal of good in the future, but they are destitute of everything, save what they can raise themselves. I trust that Providence will come to their aid. God never abandons those who work for Him, though He sends them trials sometimes to try their faith and increase their merit. The government pays them for the support of a few savages. In order to secure a piece of bread for the Bishop and his clergy, I bought some waste land near the city, but through lack of laborers to work upon it it produces nothing as yet. It will, perhaps, be a source of revenue in the future, as will also about ten other lots, in the city itself. To sum up, five years ago I arrived for the first time in New Orleans.”

Such was the humble and touching event of Bishop Du Bourg's installation in his pro-cathedral of St. Louis, an event as fruitful as any in our history, in great and far-reaching achievements. On the Feast of the Epiphany, 1818, St. Louis became the center of the religious activities in all the vast region, now formed into the States of Illinois, Missouri, Iowa, Kansas, Arkansas, and Minnesota, with their many flourishing archdioceses and dioceses—St. Louis, the Mother Church of the Upper Mississippi Valley.

Of the two great and saintly men upon whom Bishop Du Bourg securely rested his confidence, Felix de Andreis died in the odor of sanctity, October 15, 1820, and Joseph Rosati was yet to become Coadjutor to Bishop Du Bourg, then first Bishop of the diocese of St. Louis, and administrator of the diocese of New Orleans upon the departure of its Bishop. It was the 14th day of July, 1826, that St. Louis was raised to the dignity of an Episcopal See with Bishop Rosati as its first bishop. (March 20, 1827.) Our task, however rapid and meager in details, is therefore completed. The real fruitage of the long years of labor and sorrow and hope deferred, was yet to come under the great prelates, Bishop Joseph Rosati, Archbishop Peter Richard Kenwick, Archbishop John Joseph Kain, and our present distinguished

and most successful Archbishop John Joseph Glennon. Though vastly reduced in territory since the closing days of Bishop Du Bourg, the diocese of St. Louis has steadily grown in population, in the number and beauty of its churches, and institutions, and in the strength and vigor of Catholic life, a diocese ancient, yet ever young, the honored Mother of faithful daughters, our own dear Rome of the West.

REV. JOHN E. ROTHENSTEINER.

St. Louis.

THE ILLINOIS PART OF THE DIOCESE OF VINCENNES

In the period between the close of the Revolutionary War, when the territory of the United States was separated from that of Canada and British-America, the Illinois region was under the spiritual jurisdiction, first, of the diocese of Baltimore. Later the diocese of Bardstown (now Louisville, Kentucky) was created, and the territory in which Louisiana was situated then stretching upward and including the Spanish territory west of the Mississippi, was reconstructed and placed under the dominion of Right Rev. Louis William DuBourg. In this new country boundary lines were not then sharply defined, and there was more or less question as to the extent of the authority of these western bishops. The first Bishop of Bardstown, Rt. Rev. Benedict Joseph Flaget, and Bishop DuBourg, first located at New Orleans, did not quarrel about their jurisdiction, however, but effected a mutual arrangement by which each became the Vicar-General of the other, and each took an interest in the undefined territory.

When Bishop DuBourg, with the hope of allaying the opposition of members of the Spanish clergy, located in New Orleans prior to the bishop's appointment, removed his Episcopal residence from New Orleans to St. Louis, and soon thereafter went to Europe leaving his auxiliary bishop, Rt. Rev. Joseph Rosati in charge, later to succeed as bishop upon the resignation of Bishop DuBourg, that prelate extended his jurisdiction throughout the western portion of Illinois, and also into the northern portion, covering all the western churches and missions, and Galena and Chicago as well.

The diocese of Vincennes was created by a papal bull of Gregory XVI, dated June 17, 1834.¹ In this document the jurisdiction of the bishop was defined, the territory included being the whole of the State of Indiana, and that part of Illinois east of a line drawn north from Fort Massie along the eastern boundary of Johnson, Franklin, Jefferson, Marion, Fayette, Shelby and Macon counties, to the Illinois river, eight miles above Ottawa, and thence to the northern boundary of the state. The new bishop (Rt. Rev. Simon William Gabriel Bruté) gave his understanding of his Illinois territory as follows:²

¹ Garraghan, *The Catholic Church in Chicago, 1673-1871*, p. 71.

² *Ibid.*

It seems to me and I have answered to that effect that my true limits in Illinois, being a meridian drawn from Fort Massac to the falls of the Illinois river eight miles above Ottawa. Everything to the west belongs to the diocese of St. Louis, as the towns of Shelbyville, Decatur, Bloomington, Ottawa.³

For the purpose of illustrating his jurisdiction the good bishop made a rough pen sketch, in which he included the Illinois missions of Chicago, Coffey and Shawneetown.⁴

It will be seen that he extended his activities farther west than these stations, his priests having pushed down from Chicago to Joliet, and even as far as Morris on the Illinois river.

The first priest to come to Chicago under orders of Bishop Bruté was Rev. Bernard Schaefer. It will be remembered that by dint of much pleading Bishop Bruté had persuaded Bishop Rosati to permit Rev. John Mary Iraneus St. Cyr, whom Bishop Rosati had sent to Chicago in 1833, to remain for a time in Chicago. Grudgingly Bishop Rosati granted this request, but gave Bishop Bruté to understand that he must soon arrange to care for that part of Illinois in his diocese without help from the diocese of St. Louis. Accordingly, Bishop Bruté, as soon as it was possible, begun sending priests into Illinois, and the first sent by him as stated above was Rev. Bernard Schaefer.

Father Schaefer arrived in Chicago in the fall of 1836. Father St. Cyr in a letter addressed to Bishop Rosati of St. Louis, dated September 5, 1836, stated that Father Schaefer had been with him "for some weeks."⁵ Father St. Cyr remained until April 17, 1837.⁶ Father Schaefer was still in Chicago when Father St. Cyr left, and was then and after Father St. Cyr's departure the sole priest in Chicago until the early or middle part of June, 1837, when Rev. Timothy O'Meara sent by Bishop Bruté arrived,⁷ whereupon Father O'Meara and Father Schaefer worked together and were both exceedingly active as is demonstrated by the entries in the parish register, summaries of which have been published in recent numbers of the ILLINOIS CATHOLIC HISTORICAL REVIEW.⁸

Father Schaefer died in Chicago on October 2, 1837.⁹ This first priest coming to Chicago from the diocese of Vincennes, and the

³ *Ibid.*, foot note.

⁴ See *cut op.* p. —

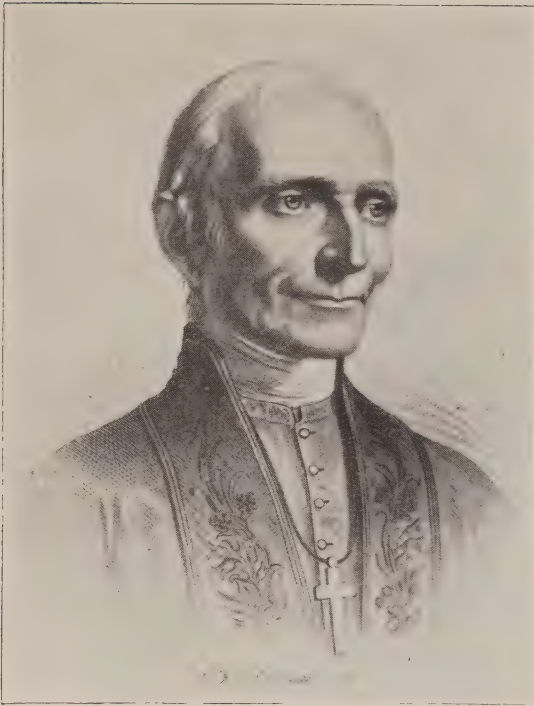
⁵ Garraghan, *op. cit.*, p. 90.

⁶ *Ibid.*, p. 97.

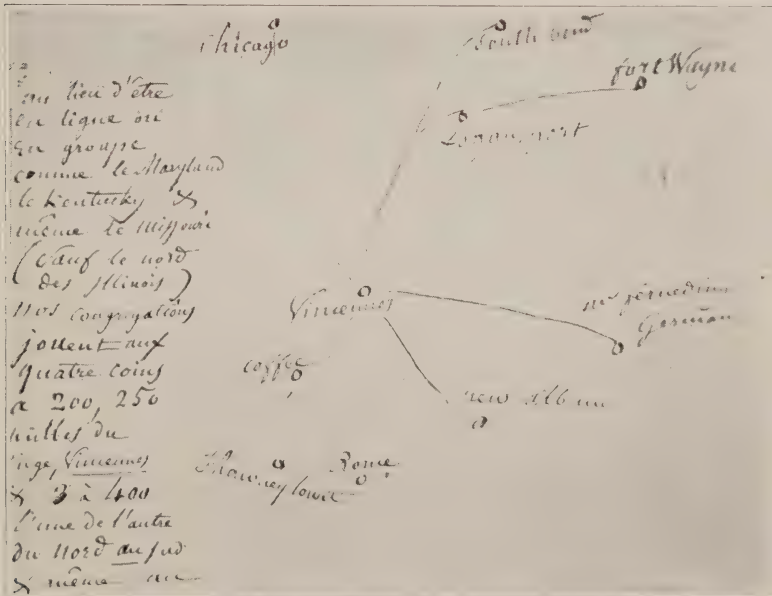
⁷ *Ibid.*, p. 103.

⁸ July, 1921.

⁹ Bruté to Leopoldine Association. Garraghan, *op. cit.*, p. 102.



RT. REV. SIMON WILLIAM GABRIEL BRUTÉ
First Bishop of Vincennes, who exercised jurisdiction of Eastern Illinois and Chicago. (Courtesy Loyola University Press)



SKETCH OF MISSIONS IN ILLINOIS AND INDIANA MADE BY BISHOP BRUTÉ
(Courtesy Loyola University Press)

first German priest ever known to have ministered in Chicago was therefore slightly more than a year in the service of Chicago Catholics. Unfortunately very little is known of him. The numerous entries in the parish register are written in a beautiful hand, and bear all the characteristics that are associated in handwriting matters with education and culture.

After his death Bishop Bruté in writing to the Leopoldine Association, said:

I have lost one of my excellent fellow-workers by death. Mr. Schaefer of Strassburg, who accompanied me to America, whom I sent to the mission of Chicago immediately after my arrival, and who preached in French and English as also in German, and by his exceeding zeal in the service of souls had won the love of all, died to our great sorrow on October 2, (1837), feast of the Guardian Angels.¹⁰

To all appearances the whole of Father Schaefer's priestly life, a very brief one, was spent in Chicago. As a young priest he comes from Strassburg in Alsace with Bishop Bruté, is immediately assigned to the Chicago missions, labors faithfully for a short year, and dies.

Now Father O'Meara is alone, and continues his ministrations unmolested for a little over two years more, and until the arrival of Rev. Maurice de St. Palais in December, 1839.¹¹

What has been said respecting the dearth of knowledge concerning Father Schaefer is almost equally applicable to Father O'Meara. The one definite thing we know about his coming to Chicago is that Bishop Bruté in a letter to Bishop Rosati, dated June 29, 1827, said:

I have sent an assistant to Mr. Schaefer, Mr. O'Meara, an Irish priest, who came to join us a short time ago.¹²

Just a new arrival in the Vincennes diocese; Irish, and sent to Chicago to assist Father Schaefer. As has already been seen in recent issues of the ILLINOIS CATHOLIC HISTORICAL REVIEW, Father O'Meara became very active in Chicago, and has to his credit numerous baptisms and marriages.¹³ It is very plain that he assumed

¹⁰ *Ibid.*

¹¹ *Ibid.*, p. 106.

¹² *Ibid.*, p. 103, foot note.

¹³ On six long sheets of discolored paper found folded up in a volume of the parish records of St. Mary's Church, written in the hand of Father O'Meara, are the records of 53 baptisms and 28 marriages, dated from December, 1839, to Octo-

complete control of the parish, especially after the death of Father Schaefer.

When he came he found the little church that Father St. Cyr had built standing near the southwest corner of what is now State and Lake Streets, upon ground controlled by the Canal Commissioners. It was the intention of the Catholics to buy the ground as soon as it would be placed on sale, under the arrangement to sell the Canal lots at a public auction, and there was a friendly arrangement amongst local people not to run up the price on the lot, but to permit the Catholics to obtain it at the valuation fixed by the commissioners. When the time of sale came and it was announced that the valuation had been fixed at \$10,000 the Catholics saw that they were unable to raise the amount, and the lot was purchased by a private party.¹⁴ Thereupon it became necessary to remove the building, and that was done under the direction of Father O'Meara. The place to which it was removed was the property at the northwest corner of Michigan Avenue and Madison Street. Father O'Meara bought this lot from the government for \$262.00, and received a quitclaim deed from Jean Baptiste Beaubien, who claimed it, together with all the other property, which had formerly been included in the government reservation for Fort Dearborn.¹⁵

Having removed the little church, and the congregation having grown, it was determined that the church should be enlarged. This enlargement was made by adding an addition to the rear of the church, about the same length as the original church.¹⁶ To make it more imposing a small belfry was built on the front of the church, and a bell said to be a very small one, weighing only three pounds,¹⁷ was placed in the belfray, which was surmounted by a cross.¹⁸ This was the first belfry and the first bell ever used for church purposes in Chicago.

In the little church thus enlarged and ornamented Father O'Meara continued his ministrations from year to year, and his congregation increased and multiplied. The beginning of work on

ber, 1841. On the first of these sheets in the handwriting of Father St. Palais occurs the record of a marriage by him on January 8, 1840. No further record is made by Father Palais until January 9, 1841.

¹⁴ Dexter Graves. See Andrea's *History of Chicago*, Vol. 1, p. 290.

¹⁵ Garraghan, *op. cit.*, p. 106, note 26.

¹⁶ Andrea's, *op. cit.*, p. 290.

¹⁷ *Ibid.*

¹⁸ *Ibid.*

the Illinois-Michigan canal brought people in droves from the East, the great proportion of whom were Catholics. These newcomers settled all along the route of the canal, and became members of Father O'Meara's congregation. In consequence he was frequently called upon to visit them in sickness, and the indications are that he ministered to the residents along the canal route extensively. He has the reputation of having become extremely popular, not alone with the residents of Chicago, but with all those along the canal route as far down the river as Joliet.¹⁹

Sometime either before or after the removal of the little church from the State-Lake location to the Michigan-Madison site Father O'Meara procured a house located on the eastern portion of the same ground to which the church was removed. No one seems to have stated whether this house was built by Father O'Meara or whether it existed there before the removal of the church property. It became an important place at any rate as it remained the residence of all the priests in Chicago up to the time of the arrival of Rt. Rev. William Quarter, the first bishop, and became and continued to be the Episcopal residence for Bishop Quarter, his successor, Rt. Rev. James Oliver Vandeveldt, and also of Rt. Rev. Anthony O'Regan, until that prelate built a new residence. It was for a time also the residence and convent of the Sisters of Mercy, the first religious order to come to Chicago; and in connection with the rear portion of the little old church, which was removed and placed at the rear of this first residence, became the first boys' school in Chicago.²⁰

During the nearly three years that Father O'Meara ministered in Chicago prior to the coming of Father Palais, every religious duty was apparently properly attended to, and there was not a single hitch in the progress of the Church.

In December, 1839, as stated, Rev. James M. Maurice de Long d'Aussace de St. Palais, to give him his full title, arrived in Chicago as the new pastor appointed by Bishop Bruté. His arrival was a surprise to Father O'Meara, and that clergyman was loath to yield the pastorate which he considered his own to the new arrival. Of course, there were claims and counterclaims, but Father O'Meara was in possession, and refused to yield. Being without a church the new pastor was obliged to make other arrangements for his ministrations, and accordingly secured quarters on the second floor of a

¹⁹ *Ibid.*, p. 20.

²⁰ Bishop Quarter's Diary.

building on the northwest corner of Wells and Randolph Streets,²¹ where he held divine services. Naturally the people were puzzled and a division arose, some sustaining Father O'Meara, and other recognizing the authority of the new pastor. It has been said that the question of nationality was raised; that Father O'Meara said he would not be displaced by a Frenchman; that many of the Irish adhered to Father O'Meara, and a considerable disturbance ensued, not entirely free from scandal. This condition continued for some time, and knowledge of it was brought to the Bishop of Vincennes, who at the time was Rt. Rev. Celestine René Guy de la Hailandere, who had succeeded Bishop Bruté. Conflicting accounts of what followed have been given, some maintaining that some bishop and some vicar-general came to Chicago and investigated, and statements have been made that members of the congregation gathered to indicate their interest, and that the visiting clergymen addressed them upon the subject, reminding them of their allegiance to the Church and of the duty of their obedience to its decrees; told them they knew no distinction of nation or habit among Catholics, but that the only distinction which must be maintained was between the worthy and unworthy, the faithful and unfaithful sons of the Church, and concluding by warning them that if they offered the slightest resistance to any public ceremony enjoined by the Church they would themselves incur the guilt of sacrilege and be accordingly subjected to the very pains and penalties of excommunication which they wished to avert from another. This had the effect of calming them into submission, and Father O'Meara seeing this consented to assign over to his superiors the property of the Church which he had unlawfully withheld from it, and to leave town on the following day, so that all proceedings were stayed against him.²²

It is certain that the larger part of the article from which the above quotation is taken is false. We have not been able to learn whether or not any other clergyman came to Chicago during this conflict, but it is undoubtedly true that the conflict was decided in favor of Father Palais. It is true also that on June 27, 1840, about six months after the beginning of the conflict Father O'Meara tendered in writing to Bishop Hailandiere his resignation as "Pastor of the congregation of the Catholic Church of the city of Chicago," and that he at the same time deeded the property at the northwest corner of Michigan Avenue and Madison Street to the Bishop of Vincennes.

²¹ Andrea's, *op. cit.*, p. 291.

²² Letter of Buckingham in Andrea's *History of Chicago*, Vol. I, p. 292.

It is not true that Father O'Meara left Chicago the next day after the settlement of the dispute. No one so far as we are advised has stated when Father O'Meara really left Chicago, but it is certain that he was still in Chicago after Bishop Quarter had come here, as that Prelate made the following notation in his diary under date of March 17, 1845:

"After the congregation, Rev. Mr. O'Meara, who is not officiating, came to the railing and communicated."²³

And this is all we know of the Rev. Timothy O'Meara, the second of the priests who came to Chicago from the diocese of Vincennes. One cannot help cherishing the hope that this apparently devoted and hard working priest overcome the handicap of this unfortunate complication, and in some other field worked out a happy future.

Accordingly, Father Palais now became the Chicago pastor.

We are therefore very much interested in Father Palais, the third pastor of Chicago and the first builder of a permanent church. We are fortunate in having a very circumstantial and reliable account of Father Palais as follows:²⁴

James M. Maurice de Long D'Aussace de St. Palais, the fourth Bishop of Vincennes, was born at La Salvetat (in the province of Languedoc), in the diocese of Montpellier, in France, on the 15th day of November, 1811. He descended from a very ancient and noble family, and could trace his ancestral line of descent back through centuries. His family was very wealthy, and always took an active and prominent part in public affairs; and many of its members acquired fame and distinction in the military service of the country. Members of his family, centuries before his time, were known to have taken a prominent and active part in the crusades and also in the long bloody wars waged against the Moors.

Young de St. Palais very early gave evidence of more than ordinary abilities,²⁵ and as he was destined to inherit great wealth and titles of nobility, his parents determined to give him an education suitable to the exalted position he was sure to occupy in the course of time. For this purpose they sent him away from their home in the south of France to Paris, then the grand centre both political and intellectual of European civilization, where he received a classical education

²³ Bishop Quarter's Diary.

²⁴ Cauthorne, *History of St. Francis Xavier Cathedral*.

²⁵ He passed through the earlier grades at the age of thirteen.

in the celebrated educational institutions of the French metropolis. Having completed his secular studies, and when thoroughly prepared to enter upon a brilliant career in any sphere of civil life which his native talents and acquired attainments, in connection with his birth and wealth assured, to the surprise of his family and friends, he announced his determination to renounce all the glories and honors the world could give him, and devote himself to the service of the Church as a priest. He, accordingly, at once entered as a student the celebrated seminary of St. Sulpice in Paris, where Bishops Bruté, de la Hailandiere and so many other distinguished prelates of the Catholic Church were educated. In this justly celebrated institution he prosecuted his philosophical and theological studies, and in the year 1836, when he was twenty-five years old he was ordained priest.²⁶ About the same time the sainted Bishop Bruté was in France, seeking missionaries for his diocese, and it has been said he was ordained priest by this good man. However that may be, it is certain that on this visit to France of Bishop Bruté he became acquainted with him, and his fervent soul was aroused by his recital of the pressing want of priests in his diocese, and that he determined to leave his native country with all its charms and fascinations, his noble and wealthy kindred and the friends of his youth to go to a strange and wild country, and literally bury himself from the presence of all refined and civilized life, in the forests of the West. He accompanied Bishop Bruté on his return to his diocese, and arrived at Vincennes in 1836. He was then a young priest, it being the same year of his ordination. His first work in the diocese of Vincennes was at a station about thirty-five miles East of Vincennes, in the very heart of the wilderness country. Here this man, an heir of wealth and to lordly titles born, settled down to his work with apostolical zeal, destitute of the comforts and many of the necessities of life. From what I know of the locality in which he commenced his ministerial career in this diocese, and that knowledge applying to it at a much later period, I am warranted in saying that, on many occasions he was compelled to prepare his own dinner, if he was so fortunate as to have anything to prepare. From this station in the woods he also ministered to the spiritual wants of the few scattered Catholics in the neighboring counties around him. The Catholics within the range of his ministrations were all very poor, as is the case generally with the early pioneer settlers of any country. But Father de St. Palais, notwithstanding their poverty, devised many novel and unheard-of ways and means to obtain

²⁶ Said to have been ordained by Bishop Bruté himself.

funds to build churches and advance Catholicity throughout the wide region he visited in the discharge of his priestly functions. He here patiently and quietly labored literally in the back woods until 1839, when he was sent by Bishop de la Hailandiere to Chicago.²⁷ At that time Chicago was a very small place, of only a few thousand population, but already gave evidence of the wonderful results which have since been realized by its phenomenal growth. Unfortunately a schism in the church had been productive of much harm, and it had baffled the skill and ability of many able prelates in the efforts made to heal it.²⁸ But Father de St. Palais by his affable and genial disposition, uniform evenness of temper which it was almost impossible to disturb, at length succeeded in procuring perfect unity by reconciling all differences that had previously existed. He remained in Chicago for five years, and was then sent by Bishop de la Hailandiere to Logansport, Indiana. At the time Father de St. Palais was ministering to the wants of the Catholics at Chicago and Logansport, there were no facilities for travel as now, and in fact, very poor roads of any kind, anywhere, and in places none at all, so that in visiting his flock scattered here and there for miles around and far apart, from the place where he was stationed, he was compelled to make the transit on his pastoral visitations on horseback, and to travel such long distances through a sparsely settled country that he was frequently compelled to pass the night in the woods without any shelter and on account of the want of inns for the accommodation of travellers, he was compelled to carry his scanty supply of provisions in his saddle-bags. But his amiability and kindness endeared him to the people so that they loved him and the survivors yet hold him in kind remembrance.²⁹ Father Campion, the present pastor of St. Vincent de Paul's church in Logansport, in the diocese of Fort Wayne, delivered a lecture in St. Francis Xavier's cathedral last year to the Catholic Knights, in the course of which he alluded to Father de St. Palais and his ministerial labors at Logansport, and said his memory was still fresh in the minds of his former parishioners who loved to speak in praise of him.³⁰

He remained in Logansport about two years, when in 1846 he was transferred to Madison, Indiana, which may be said to have been the first station which this cultured and noble born priest had in this

²⁷ A more detailed account of his Chicago labors to be found in a subsequent paper.

²⁸ This is the conflict referred to above when treating of Father O'Meara.

²⁹ It is to be remembered this is a contemporary account.

³⁰ See Note 29.

diocese where he was surrounded with anything like comfort or convenience. He remained there but one year, as on the accession of Bishop Bazin to the episcopal chair of the diocese, he called Father de St. Palais to Vincennes, and appointed him Vicar General and Superior of the ecclesiastical seminary. He did not discharge these functions very long, as Bishop Bazin only lived six months, less a day, after his consecration. On his death-bed Bishop Bazin appointed Father de St. Palais administrator of the diocese during the vacancy of the sec. Pope Pius IX appointed him bishop of the diocese on the 3rd day of October, 1848, and on the 14th day of January, 1849, Bishop Miles of Nashville, assisted by Bishop Spalding of Louisville, and Father Dupontavice, consecrated him bishop in the cathedral of St. Francis Xavier.³¹

Thus is sketched by a contemporary the life of this devoted clergyman to the time he became Bishop of Vincennes. In subsequent papers it is proposed to examine in greater detail his labors and ministrations in Chicago and follow briefly to the end of his career.

(To be Continued)

JOSEPH J. THOMPSON.

Chicago.

³¹ The writer is under obligations to Rev. J. M. Gregoire for the loan of the Cauthorne book, which is out of print and very rare.



REV. WILLIAM DE LA PORTE

REV. WILLIAM DE LA PORTE

The death of Rev. William De la Porte which occurred on July 3, 1920, broke the last direct connection between the Church of pioneer days in Chicago and of modern times.

Father De la Porte was born in Burg-Stainfurt, Westphalia, May 11, 1841. He completed his classical and philosophical studies at Munster. Coming to America in 1863 he entered the Seminary of St. Mary of the Lake, Chicago, after that pioneer educational institution came under the directorship of Rev. Dr. John McMullen, and at the very time the Rev. James J. McGovern, D. D., became connected with the Seminary. He, therefore, came under the tutelage of Rev., afterwards Right Rev. John McMullen, Rev. J. J. McGovern, D. D., Rev. Thaddeus J. Butler, D. D., Rev. Joseph P. Roles and others.

Having completed his studies, he was ordained priest by Right Rev. James Duggan, D. D., on April 7, 1866.

Accordingly, he became the contemporary of the priests above named and of such early pastors and missionaries as Rev. Patrick T. McElhearn, Rev. Bernard P. McGorisk, Rev. James McLaughlin, Very Rev. Dennis Dunne, D. D., Rev. Wm. Clowry, Rev. Cornelius Smarius, S. J., and others of that day.

Father De la Porte began his priestly career as Master of Discipline and Professor of Latin in the Seminary of St. Mary of the Lake. Within three months, however, on August 5, 1866, he was appointed pastor of SS. Peter and Paul Church at Naperville, Illinois, succeeding Rev. Max Albrecht. Here he served for twelve years, during which time he completed the church and erected a rectory and convent. In 1873 he secured the services of the Franciscan Sisters of Joliet. Included in the extensive work of Father De LaPorte at SS. Peter and Paul's are the installation of the great pipe organ, the building of the rectory (now occupied by the nuns who teach the parish school), the adding of a sanctuary and spire, the reconstruction in Gothic design of the interior, and the installation of new pews in the church.

Father DeLaPorte left Naperville on November 1, 1878, and became an instructor in Pio Nono College, St. Francis, Wisconsin, where he continued for one year; after which, owing to poor health he assisted his loyal friend and advisor, Rev. Peter Fischer at St. Anthony's Church, Chicago, for two years.

He was soon, however, to take up the great work of his life. In 1882, the Most Rev. Patrick Augustine Feehan, D.D. appointed Father De la Porte to establish a parish and build the necessary church structures at Wheaton, Illinois. The zealous pastor named the new parish St. Michael's, and diligently set to work to bring it to a flourishing state. For seven years he lived in the basement of the church and himself taught school daily, besides serving the old Milton Mission every two weeks. Father De la Porte was an able and experienced musician, played the organ well, trained his own organist and directed the church choir for many years. From his own slender resources he provided \$1,000 toward building the rectory and \$3,000 to rebuild the Church, which was destroyed by fire in 1892. In recognition of his past meritorious labors, his priestly zeal and his untiring efforts the late Archbishop James Edward Quigley, D.D., conferred upon Father De la Porte the title of "Permanent Rector."

The Church had a very humble beginning in Wheaton. As trustee and in name of the parish, John Sauer, Sr., father of Adam Sauer, paid \$250.00 to Warren Wheaton in 1879 for the purchase of the present church site on West Street, which at that time presented only a large swampy area. There were but fifteen Catholic families in Wheaton proper at the time of the organization of the parish. Services were occasionally held by visiting priests in the basement of the interrupted church structure between 1879 and 1882, before Father De la Porte's arrival. The first church, a wooden structure, was dedicated May 29, 1882. After the total destruction of this first church by fire on February 15, 1892, church services were held in the interval of five months, partly in the local Episcopal church, but mostly in the county court house.

In 1894 the additional frame school building on West Street was erected by A. J. de Grasse, as contractor, from the old lumber of the Milton mission which was discontinued in 1889 because the mission church was deprived of its right of way by the road-bed built close up to the church by the Great Western Railroad Company. Until this time Father De la Porte taught school every day, but in 1894 the School Sisters of St. Francis from Milwaukee, St. Joseph's Convent assumed charge of the Wheaton parish school.

Father De la Porte's father was Frank Martin De la Porte, who was born in France of French parents. He was left an orphan at two years of age and accidentally adopted by a German family from Westphalia at that time visiting in his home town. He was taken back to Westphalia and given a German education. In early life he joined the German Merchant Marine and sailed mostly between

Germany and the West Indies ports. Later he served the government as forester and died in 1872. Father De La Porte's mother, Antoinette, was a Westphalian, and died there in 1883. Eleven children composed the De la Porte family group, of which two died in infancy, and the others are named according to age as follows: Alexander, Elizabeth, Alexandra, William, Sophia, Rosalina, Charles, Francis and Christina. At this writing Christina is the only one of the family still living and is pensioned by a wealthy German family whom she served as tutor for forty years. Of the family four had spent some time here in the United States. His sister, Elizabeth, kept house for him three years at Naperville in the early 70's, then returned to the Fatherland and married there. His oldest brother, Alexander, came to America in 1870, to take up the study of English at the Pio Nono College, in St. Francis, Wisconsin, and then returned to Germany to take up a large business enterprise. His younger brother, Charles, spent many years in Wheaton, married in Chicago and died in Canada. The youngest brother, Francis, settled in Brazil and became prosperous as manager of a crockery business.

Father De la Porte inherited the outstanding characteristics of his personality from his father. Robust and sturdy, Father De la Porte ever remained a model of vigorous manhood and persevering energy. He never faltered in the execution of a resolution once formed, nor did he fear to expound the truth in the face of strong opposition. He was thoroughly equipped to undertake and endure the hardships of fifty years of pioneer labors at Naperville and Wheaton. He thoroughly mastered the philosophy of correct living, so much so that notwithstanding his 54 years of arduous sacrifices in the missionary labors of those pioneer days he preserved his energy to such an extent that he never acted as an old man of four score years, but took with him into old age a robust constitution, a firm step, a cheerful spirit, an original humor, and a pleasant companionship. It would be Father De la Porte the octogenarian, who would entertain his fellow priests and friends at all gatherings with his anecdotes and witticisms, and never would the younger generation be put to the task of humoring the good old pastor.

Father De la Porte's popularity was based on his candor, his sincere and persevering faith, his notably exemplary life, and, finally, his cordial happy disposition. He was a model priest, in charge of a model people, within a model community. His deep learning fitted him well for the association with Wheaton's cultured citizenry.

From his father he inherited also the love for long sea voyages, so that partly owing to this inner craving for the salt waters and

partly as a cure for his hay fever, Father De la Porte, who otherwise strictly guarded his parish throughout the year and never traveled about this country, would annually take a six weeks' furlough for an ocean trip to the Fatherland, where he still had two sisters living, one of whom outlived him, and is now far advanced toward four score years.

Upon his retirement in July, 1919, to the neighboring town of Lombard to spend his declining years with the local pastor, Rev. Anthony Boecker, his devoted parishioners under the direction of his successor, the Rev. Francis J. Epstein, organized a triumphal automobile parade, composed of sixty cars, and escorted their pastor of forty long years to Lombard. His greatest delight, thereafter, was to regularly visit Father Epstein on Tuesday of each week, spend the day at the old rectory and receive the homage of his loyal parishioners.

Father De la Porte's relation to his charge of many years was well and feelingly delineated by his successor on the occasion of the grand old pastor's departure from Wheaton..

Father Epstein said in part:

It is a rather arduous task to assume the position filled so long and so honorably by the Venerable Father De la Porte. I am come into your midst at a time when your hearts are heavy and your souls sad at the imminent departure of your venerable and most respected pastor of the past half century. Father De la Porte abides in your memory as the spiritual father of the vast majority here before me; he poured the life-giving waters of holy baptism over your infant brows, he fed you with the Manna of Christ's Sacred Body, he directed your path onward and upward by the warmth of our immortal Faith and when sick, weary and dying he strengthened and comforted you with the holy oil of salvation. Naturally these relations cannot be broken without a "hurt" in the break. Father De la Porte has seen generations come and go, he has guided your fathers and your grandfathers through earth's travail to heaven's eternal portals. Your sires knew him as a young priest at Naperville back in 1866, when the Naperville parish comprised the whole of DuPage County. His priestly life is an open book, easily read and readily understood, because of its striking candor and sincerity. He stood out prominently among his fellow-priests because he possessed in an eminent degree straightforward nobility, conservative Catholicity and deep-rooted conviction, born of profound knowledge. As the pioneer of DuPage County his name is forever entwined with the history and progress of all surrounding communities; his memory, we know, shall always be a benediction. Naturally, therefore, this is a day of regrets at his departure from the

active charge of this church and parish. But happily for us all, the pressure of this separation is considerably lightened by the circumstance that Father De la Porte will continue to abide with us in this vicinity, as he had completed plans to make his home in the nearby Lombard parish. We trust he will favor us with weekly visits and may he ever remember that our rectory is his home, this church his church, this parish his people. I know, he shall never become a stranger to the thoughts and prayers of you, his faithful people; his welfare shall always be my personal concern. May the sunshine of your love and devotion gladden his heart during the years of his retirement, and be a harbinger of that joy, which reigns in that golden Heavenly City, where golden houses are.

To our sincere regret and entirely unexpectedly, Father De la Porte fell seriously ill on June 26, 1920, within a year after his retirement from the actual pastorate. On July 3rd, Wheaton, all the surrounding communities, and in fact the entire Archdiocese of Chicago were rather shocked to receive the report of Father De la Porte's death. His body lay in state in St. Michael's Church, Wheaton, where the major part of his life was spent, and for which his heart ever throbbed. His devoted parishioners acted as guards of honor by day and night. Archbishop George W. Mundelein and eighty priests attended the funeral, which was held on July 6, 1920. Msgr. Francis A. Rempe, V. G., delivered an eloquent eulogy. The Rev. Anthony Boecker of Lombard was celebrant of the Solemn Requiem Mass, assisted by Rev. Bernard Schuette of Naperville, and Rev. Theodore Boniface of Chicago, as deacon, and subdeacon, respectively. His successor to the Wheaton pastorate, the Rev. Francis J. Epstein, officiated at the grave. The Rev. Henry Hausser of Elgin acted as master of ceremonies. The funeral cortege extended from the church to the Wheaton Catholic Cemetery, with 2,000 mourners on foot, paying homage to the greatest pioneer priest of Du Page County, in the most solemn funeral cortege ever witnessed in Wheaton.

REV. FRANCIS J. EPSTEIN.

Wheaton, Ill.

NOTRE DAME, ANTECEDENTS AND DEVELOPMENT

Years before the settlers in New England dared to push inward from their seacoast towns, the French explorers and missionaries traversed the innermost parts of the present United States. The ramblings of these pioneers, sometimes scientifically directed, but often suggested by the mere love of adventure, later led to many interesting developments. The site now occupied by the University of Notre Dame is but one of a thousand spots that were familiarly known to the early voyageurs. In fact, we may well suppose that at least two hundred and fifty years ago, religious instruction was given and Mass said at Notre Dame.

There were five known routes traversed by the French Pioneers as they worked their way southward from the bleak mission dwellings in Canada. We shall speak briefly of one that we may understand how the present site of Notre Dame became known to nearly all the early missionaries. The headquarters of the missions in the 17th century was at Quebec. From here the missionaries started their voyages. They travelled by canoe up the St. Lawrence, along the shores of Lake Ontario, across Lake Erie, Lake Huron, into the straits to Mackinac Island which was the second station of importance. They then followed the west bank of the Lake Michigan to the present site of St. Joseph. Here they usually rested for a week or two. Then came the voyage down the St. Joseph River to the Notre Dame Portage. Another five miles over land led them to the headwaters of the Kankakee which brought them to the Illinois.¹ Once on the swift waters of the Illinois they were carried to the Mississippi, which was the great artery passing through the French settlements and Indian Missions. This was the most popular of all the routes taken by the early travellers, and as a result, there are few of the famous names of the seventeenth and eighteenth centuries that may not be associated with Notre Dame. Of necessity the traveller had to disembark at the Portage; the natural charm of the place and the presence of a large Indian town caused many of them to linger there for some time.

In those days, there lived in the Mission House at Mackinac, Father Claude Allouez, S. J.² Here he met the Indians from the

¹ Winsor, *Narrative and Critical History of America*, Vol. 4, p. 224.

² *Ibid.*

different tribes of the lake region. He was particularly impressed by readiness with which the Pottawatomi listened to his instructions. At their request he returned with them in 1670. He was accompanied by two Frenchmen, and after battling with the snow and storm for several weeks, reached the Green Bay District. In 1671, he visited the Pottawatomi village. A convention of the chiefs was called to meet on the south shore of St. Mary's lake, a spot familiar to every Notre Dame student, and here the missionary instructed them on their duties toward God. He spent the whole winter among them and visited each cabin in the village.³ Father Allouez' assistant at Green Bay was Father Louis Andre. The latter visited Notre Dame in 1673. He found the Indians greatly troubled through fear of a deity whom they called Mississippi, the god of fishing. The women he found to be very devout.⁴ In 1680, Father Allouez built three chapels; one on the south shore of St. Mary's Lake; another at Pokegan and the third at the Fort of the Pottawatomi. By a grant of October, 1686, the Marquis de Nonville, gave to Father Claude Dablon, S. J., twenty arpens frontage on the St. Joseph River and an equal depth of land at any frontage he might select.⁵ We are told that a chapel and mission house were erected twenty-five leagues from the mouth of the river, near a mission established by Father Allouez, and here it was that the latter died, August 27, 1689.⁶

Father James Marquette reached his mission on the Illinois River (present site of Utica in LaSalle County) by passing over the present site of Chicago from Lake Michigan to the Desplaines River. But it is known that at least on one occasion he returned to the missions in the north by the way of St. Joseph River. On this occasion, probably in 1673, he remained several days among the Indians in this neighborhood. His real mission in these parts was at Kaskaskia, Father Allouez succeeded him there in October, 1677.⁷

The most important of the early parties of explorers and missionaries to reach here was that of Robert Cavalier de LaSalle and his company of Frenchmen. It is certain that LaSalle was here on two occasions, and probably came a third time.⁸ LaSalle's party stopped at St. Joseph in November, 1674, and erected a log cabin

³ Alerding, *History of the Diocese of Fort Wayne*, p. 10.

⁴ Thwaite, *Jesuit Relations*, Vol. 15, p. 248.

⁵ At the moment I am unable to refer to my authority for this statement, but am confident of the existence of proof thereof.

⁶ Alderding, *History of the Diocese of Fort Wayne*, p. 70.

⁷ Thwaite, *Jesuit Relations*, Vol. 15, p. 248.

⁸ *Ibid.*

which served as the first church in southern Michigan.⁹ The lower Michigan Peninsula was dedicated to St. Anthony. LaSalle was very devoted to the Franciscans and none too friendly to the Jesuits. As a result of this bit of feeling Father Allouez and the other Jesuit missionaries are said to have made it a point not to meet him or any of his party during his stay in this section.¹⁰

Accompanying LaSalle were three Franciscan Fathers, Zenobe Membre, Gabriel de la Ribourde and Louis Hennepin.¹¹ The latter, second only to Marquette as an explorer, separated from LaSalle after reaching the Illinois River, and explored the Upper Mississippi, discovering and naming the falls of St. Anthony at St. Paul. He was also the first to give a written account of Niagara.¹² In his journal, Father Hennepin tells of the voyage down the St. Joseph River. When they reached the Portage, he said he blazed a huge tree to mark the point where they began their overland journey. This he said was thirty leagues from the chapel at St. Joseph.¹³ After years of search, this tree was found by the Northern Indiana Historical Society, imbedded under about eight feet of soil, but in a state of perfect preservation, and marked as Father Hennepin had described it.¹⁴ The missionary's description of this place as thirty leagues from St. Joseph, helps us to locate with some degree of accuracy the burial place of Father Allouez, which would be but five leagues farther up the river.

The period from the opening of the 18th century until 1763, was one of strife in the Western settlements. England and France were struggling for supremacy, and in the struggle the Indian settlements were deprived of anything like permanent pastors. Little more information than the names of the priests who occasionally visited them, has come down to us. In 1712, we hear of Father Cleardon, advocate of temperance among the Indians. Then there was Father Joseph Marest, S. J., who won the natives by composing little verses in their language. Records also speak of Periot, Berger, DeVill, Mermet, Graver, Vivier, Lamonier and Portier. The last missionary to visit the Pottowatomi before the peace of 1763, was Father Julian Duvernay, whose residence was at the St. Francis Xavier mission at Vincennes. All of these missionaries were Jesuits.

⁹ *Ibid.*

¹⁰ Alerding, *History of the Diocese of Fort Wayne*, p. 10.

¹¹ Parkman, *LaSalle and the Discovery of the Great West*, p. 160, et. seq.

¹² *Ibid.*

¹³ *Ibid.*

¹⁴ Leeper, *Local Foot-Prints*, p. 20.

Following closely on the peace of Paris in 1763, came the Quebec Act. By this act, the British granted to the people in the lands recently acquired from the French, full freedom in the practice of their religion. Under the reorganization that followed, the present Notre Dame came under the Ecclesiastical jurisdiction of the Bishop of Quebec.

The Indians here had been neglected since the death of Father Duvernay and in 1764, Bishop Briand commissioned Rev. Pierre Gibault in charge of the mission at Kaskaskia to care for the Indians on the St. Joseph River. At best, they received only irregular attention from this distant post. This seems evident from a long letter addressed to the Sacred Congregation of the Propagation of the Faith in 1791, by the Rev. Edmund Burke, an Irish priest, who was acting as professor in the seminary at Quebec. He called attention to the fact that the whole lake region was in a deplorable condition since the suppression of the Jesuits. Father Burke was ordered to care for the neglected Indians and from his little mission at Fort Miami on the Maumee River, near Perrysburg, Ohio, did his best to minister to this whole district.¹⁵ From the time of Father Burke till the arrival of Rev. Stephen Thodore Badin, all religious activities in Southern Michigan and Northern Indiana were intrusted to the care of the Sulpitian Missions. In 1830, at the instance of Bishop Fenwick, a visitation of this region was made by the Reverend Frederick Resé.¹⁶ Father Resé was later the first Bishop of Detroit. Father Resé's report led the Bishop to call Father Badin from the Kentucky missions. Though the Indians in the immediate neighborhood of Notre Dame were to be the special care of Father Badin, his missionary field was co-existent with the Northwest Territory. From the beginning, Father Badin had great success among the Indians. He baptized seventy the first few months he was in charge of the mission.¹⁷ He was often assisted in his work by Father Louis DeSaille who had an Indian Mission at Pokegan, just across the Michigan State line. The boast of Father Badin was his little mission near the lakes of Notre Dame. The proto-priest of America once told Father Sorin how after a strenuous day among his Indians, he stood gazing in admiration over the two pretty lakes, and the thought flashed through his mind that such a beautiful spot should be secured for God. The result of this inspiration was the purchase in 1830, of five hundred

¹⁵ *Chronicles of Notre Dame*, (manuscript).

¹⁶ *Ibid.*

¹⁷ *Baptismal Register*, Notre Dame.

and twenty-four acres of land at \$1.25 per acre.¹⁸ Even at this time the district was known to Catholics St. Mary's of the Lake; among non-Catholics it was merely called the Lake. The land was then sold to Bishop Simon William Gabriel Bruté, and later transferred by him to the Rev. M. Boeke. The latter, however, failed to live up to the conditions of building a college and a novitiate for brothers.¹⁹ Shortly before this transfer, Father Badin erected a new mission house on the shores of St. Mary's Lake and the little log chapel served as the centre of Catholic activities for all Northern Indiana and Southern Michigan.²⁰ During the Jubilee year, this was the church that was visited by Catholics from miles around.

In 1845, Father Badin, then 82 years of age, revisited Notre Dame. He came to meet Bishop Henni, newly appointed to the See of Milwaukee. On this occasion, he gave to the Community all that he possessed, six thousand dollars, and in return received a yearly allowance of four hundred dollars till the time of his death, which occurred in Cincinnati in 1853. He was buried in the Cathedral in that city. His remains were brought to Notre Dame in 1906, and now rest on the spot sanctified by the apostolic men whose lives seem to have brought Notre Dame a lasting endowment of God's blessing.

It seems that Father Badin remained in active charge of the mission at Notre Dame till 1832. In May, 1834, Bishop Bruté says he visited "Mr. DeSeille's Mission and the Rev. Badin's vacant establishment at South Bend."²¹ In February, 1835, he made a second visitation and said, "He inspected the property near South Bend, transferred to him by Father Badin before his departure for Cincinnati, and the vacant house of the Sisters."²² On this second visitation he was accompanied by Father DeSeille.

The Rev. Louis DeSeille removed his headquarters from Pokegan to Notre Dame in 1832. He was known through all the mission area as a man of great sanctity. The Indians firmly believed that he had the power of prophecy, and seemed to have good reason for their belief. Little is known about the particulars of his labors. He is best remembered by the circumstances of his death. In 1837 he visited his old mission at Pokegan and there spent two weeks among his Indians. On his departure he told them they would not see him again as he had a great journey to perform. As soon as he arrived at Notre

¹⁸ *Scholastic Annual*, Notre Dame, 1881.

¹⁹ *Chronicles of Notre Dame*, (manuscript).

²⁰ Howard, *History of the University of Notre Dame*, p. 32.

²¹ *Scholastic Annual*, Notre Dame, 1881, p. 61.

Dame, he sent two Indian messengers, one to Chicago and one to Logansport, asking that a priest come to attend him. The priest did not come, and Father DeSeille, who was living in a room partitioned off from the chapel, asked to be brought before the altar, after being vested in surplice and stole. His weeping Indian attendant supported him as the priest drew forth the ciborium and administered to himself the Holy Viaticum. He remained in thanksgiving for about an hour and then asked to be carried back to his room, where he died. The Indians remembering the parting words of their friend, began to fear for him and set out for Notre Dame, only to find him dead. For three days they stood about his body, mourning and refusing to let anyone touch the corpse. The town authorities had to use force before the body could be buried. It was interred in the little chapel where he died, but at present rests in the vault under the sanctuary of the University Church.²³

The last of what may be called the early missionaries of Notre Dame, was the Rev. Benjamin Petit. He was a native of Rennes, France, and had already succeeded well as a lawyer when he chanced to meet Bishop Bruté, who was visiting his town in 1835. The young man's mind became fixed with the stories told by the bishop and he decided to take up the work of a missionary in Indiana. The death of Father DeSeille hastened his ordination. He was raised to the priesthood at Vincennes, October 14, 1837, and the following day set out to replace the revered apostle of the Pottowatomi. Like his predecessor, he was intensely religious. We may judge of his character from a letter written to his mother the day after his ordination. "I am now a priest and the hand that is writing to you has this day borne Jesus Christ. How can I express to you all that I would wish to say. My hand is now consecrated to God; my voice has a power which God Himself obeys. How my lips trembled this morning at my first Mass, when at the Memento, I recommended you all to God! And tomorrow I shall do the same, and after tomorrow every day of my life. Within two days I start hence all alone on a journey of three hundred miles, and yet not alone, for I shall journey in company with my God, Whom I shall carry on my bosom day and night, and shall convey with me the instruments of the Great Sacrifice, halting from time to time in the depths of the forest, and converting the

²² *Ibid.*

²³ *Ibid.*

heart of some poor Catholic into the palace of the King of Glory. From Mass to Mass—to go forward ever to heaven,—I had always desired a mission among the savages; there is but one such among the Indians, and it is I, whom the Pottowatomies call their Father Black Robe.”²⁴ During the first few months at the new mission, Father Petit, had baptized three hundred Indians. When the Bishop visited him a few months after his coming, two hundred were confirmed in the little chapel by the lake.²⁵ The peaceful life at the Mission, however, was soon to be disturbed. Settlers were coming in and the policy of placing the Indians on reservations followed. The Pottowatomi were taken from the home they had so long occupied and given a reservation near the present town of Plymouth, Indiana. The Indians remained there for only a short space when they were ordered into Missouri. Father Petit, devoted to his flock, accompanied them on their long march, and then retraced his steps, weary and heavy of heart. He never again reached Notre Dame, but died at St. Louis, February 10, 1839, as Bishop Bruté says, “a martyr of Charity.”²⁶ At the time of his death he was only twenty-seven years of age. His remains were brought to Notre Dame by Father Sorin, in 1856. During the interval between the death of Father Petit and the coming of Father Sorin, Notre Dame was a mission of Chicago. Notre Dame is favored in holding the remains of these three saintly men, Badin, DeSeille and Petit, three of the holiest missionaries of the Church in America.

The revered founder of Notre Dame had the greatest admiration for the saintly missionaries who had preceded him. Much of the good that resulted from his own useful life he credits to the blessings won by the sacrifices of the heroic priests who nurtured the Church in the early days. Almost the last words written by Father Sorin were a tribute to those glorious souls, beginning with Allouez and ending with Petit, the real pioneers of Notre Dame. “Here is a little galaxy of names,” says Father Sorin, “not often met with in any place not celebrated; the venerable proto-priest of America, Father Badin, the saintly DeSeille, the heroic Benjamin Petit, succeeded one another here. Here they were visited from Bardstown and Vincennes by the immortal bishops Flaget and Bruté; here they prayed together, as

²⁴ Howard, *History of the University of Notre Dame*, p. 36.

²⁵ *Ibid.*

²⁶ *Chronicles of Notre Dame*, (manuscript).

they now continue to do in Heaven, for blessings on a spot they so dearly loved. Saintly souls, men of God, here passed and lived here, and the precious remains of two of them speak yet in our midst the eloquent language of the purest zeal and most unbounded charity that ever prompted and adorned the hearts of the "Apostles of Christ."²⁷

(REV.) MATTHEW J. WALSH, C. S. C.

Notre Dame.

²⁷ Sorin, *Circular Letters*, p. 230.

ST. JOSEPH'S, THE CATHEDRAL CHURCH OF THE DIOCESE OF BARDSTOWN, KENTUCKY

Few buildings of any kind in the original territory of the United States have such a romantic and absorbing interest for the student of American Ecclesiastical History as the Church of St. Joseph at Bardstown, Kentucky. It was the Cathedral of the pioneer and patriarch, Bishop Flaget; it was consecrated on the day of its opening, August 8, 1819; it was the first consecrated temple of God recorded in the United States; it has been the scene of most remarkable events: it witnessed the ordination of priests whose lives fairly shine as models of duty, labor, sacrifice and sanctity; it saw the unction of consecration poured upon bishops who shed a lustre over important Sees; it heard the voices of the the most eloquent of America's sons in the priesthood and hierarchy speaking to audiences as intelligent and cultured as anywhere on earth; it has probably had a more remarkable series of pastors than any church in the country, and this remarkable edifice stands today as strong, as bright and as perfect as at any time in its more than century of existence.

When Bishop Flaget came to Kentucky, in 1811, there was no church in Bardstown. A small log chapel nearly two miles distant was the nearest place of worship, but no priest was stationed nearer than St. Stephen's, about fifteen miles away. Here, too, the chapel was a small log structure, and in it Bishop Flaget was regularly installed and took possession of his vast diocese. The site of this first Pro-Cathedral of the West is now occupied by the Mother-house of the Sisters of Loretto. The simple and touching manner in which this Prince of the Church entered his diocese and set up his throne among his people amid the wilds of the forest, is graphically described by an abler historian:

"The party reached Louisville on the 4th of June. Here they were met by the good M. Nerinckx, who escorted them to Bardstown and to St. Stephen's, the residence of M. Badin. They reached Bardstown on the 9th, and St. Stephen's in the evening of the 11th of the same month. Here they were welcomed by a large concourse of people, assembled to see their new Bishop for the first time, as well as by nearly all of the Catholic clergymen then in Kentucky. Among the latter there were present, the Rev. Messrs. Badin, Fenwick, Wilson, Tuite, Nerinckx, O'Flynn, besides M. David, and the Canadian priest who accompanied the Bishop, making in all eight priests—more than had ever before been seen together in Kentucky.

“The enthusiastic joy of the good people on seeing their Bishop among them, and the ceremonies which took place on the occasion, are so well described by M. Badin, in the Statement of the Missions of Kentucky, already often quoted, that we cannot perhaps do better than simply to translate from that document.

“The Bishop there (at St. Stephen’s) found the faithful kneeling on the grass, and singing canticles in English; the country women were nearly all dressed in white, and many of them were still fasting, though it was then four o’clock in the evening, they having indulged the hope to be able on that day to assist at his Mass, and to receive the Holy Communion from his hands. An altar had been prepared at the entrance of the first court, under a bower composed of four small trees which overlapped it with their foliage. Here the Bishop put on his pontifical robes. After the aspersion of the holy water, he was conducted to the chapel in procession, with the singing of the Litany of the Blessed Virgin; and the whole function closed with the prayers and ceremonies prescribed for the occasion in the Roman Pontifical.’ ”

In 1812 Bishop Flaget removed to St. Thomas’, about three miles from Bardstown, where his new Ecclesiastical Seminary had been established, and where a log chapel had been built, and there, with the assistance of his students and a couple of mechanics, he erected a neat brick church, 30x65 in size, which he opened for services in 1816. In this church the Bishop pontificated solemnly, attended by Father David and the students, and held several ordinations with all the pomp and ceremony that befit such occasions. Here he began his active campaign for his real cathedral. In those days Bardstown was the most important town in Western Kentucky, and it was in its vicinity that the early Catholic colonists settled. It was “established by the legislature of Virginia in 1788, as *Bairdstown*, after David Baird, one of the original proprietors of the 100 acres on which it was laid off.”² At that time it is likely that there was not a Catholic in the town. “Two years later there were but two—Anthony Sanders, an emigrant from Maryland,³ and Nehemiah Webb, a convert from Pennsylvania, both unmarried men.”⁴ Webb was a millright, and built and operated a mill at Bardstown. His son, Benedict Joseph, was the founder of the *Catholic Advocate*, the first Catholic newspaper in Kentucky. He was always a doughty champion of the Catholic Church, and his great historical work, *The Centenary of Catholicity in Kentucky*, is beyond all valuation. Anthony Sanders was a hatter by trade, and did a good

¹ Spalding, *Sketches of Kentucky*, pp. 190-191.

² Collins, *History of Kentucky*, Vol II, p. 644.

³ The *Catholic Advocate* of Jan. 12, 1839, printed this notice: “DIED—On Friday, Jan. 4, 1839, Anthony Saunders, at the age of 75. Born near Lancaster, Pa., he came to Bardstown in 1797, being the first Catholic to live within the limits of that town.”

⁴ Webb, *Centenary of Catholicity in Kentucky*, p. 57.

business, accumulating considerable wealth, as wealth was counted in those days. He was very charitable, and the ground upon which the Cathedral was built was virtually a donation from him.⁵ Others came soon afterwards, but for years the major part of the congregation consisted of settlers upon land in the surrounding country. The names of most of them have happily been preserved in history by Mr. Webb.⁶

Bishop Flaget was reluctant about commencing his cathedral. His people generally were poor, and he did not wish to burden himself with debt, but friends, notably Fathers David and Chabrat, advised him to begin and trust to Providence. He secured a subscription of from twelve to fourteen thousand dollars, of which Bardstown subscribed five thousand.⁷ Thus encouraged he began the work, but with the remark: "I would heartily wish to live at the See which Rome established, but still more I wish that Thy will, O God, should be done!" The amount of money seems to us ridiculously small with which to begin a cathedral, but those were fortunate and honest times, without trusts and combines, when the raw material was at the door and there was no penalty for using it. The bricks were burned on the ground, and the timber was from the surrounding forests, and such timber as to permit the use of hard wood throughout the building and to make the interior finish in solid walnut. The workers, too, were reliable, and of this church and that of Holy Cross, built in 1823 by Father Nerinckx, Webb says:

"The brick masonry of both churches named was the handiwork of Col. James M. Brown of Bardstown. This gentleman was not only a master of his trade, but was never accused of slighting his work in any particular."⁸

I am of the opinion also that the church of St. Thomas was built by the same hand, and these three churches, the only remaining ones from pioneer days, are yet wonders of solidity and preservation.

The plans of the building were drawn by Mr. John Rogers,⁹ an able architect who had come from Baltimore and settled in Bardstown, and under his superintendence the work was begun and prosecuted to the end.

"The corner-stone of the cathedral was laid July 16, 1816, and Father David preached on the occasion to a very large audience a luminous discourse explanatory

⁵ Ibid, p. 58.

⁶ Ditto, p. 63.

⁷ Spalding, *Sketches of Kentucky*, p. 243.

⁸ Webb, *Centenary of Catholicity*, p. 43, note.

⁹ His son, Charles A. Rogers, founded the C. A. Rogers Book Co., now the Rogers Church Goods Co. of Louisville, Ky.



ST. JOSEPH'S PROTO CATHEDRAL, BARDSTOWN, KENTUCKY

Courtesy *The Record*, Louisville, Kentucky.

of the impressive ceremonial. Four priests from St. Rose and all the seminarians were in attendance.”¹⁰

At times the work proceeded very slowly for want of funds, for some of the subscribers failed to pay their subscription, owing to the coming of hard times, but new collections were taken up, and Bishop Flaget himself contributed from his own limited store. Of course, the cost was beyond the original fund, but that was expected; the original fund was a starter, and the full cost was far beyond this. I doubt if anyone now knows what the completed building cost. It was not entirely finished at the time of its consecration; only the main body of the church was completed then, the spire and portico were built later. As completed it is described thus:

“The Cathedral is a neat and beautiful specimen of architecture, of the Corinthian order;¹¹ and its dimensions are one hundred and twenty feet in length—including the beautiful semicircular sanctuary—by seventy feet in breadth. The ceiling of the center aisle is arched, and flanked on each side with a row of four beautiful columns,¹² besides the pilasters of the sanctuary. The ceiling of the side aisles is groined; and it was intended by the architect to have the side walls decorated with pilasters in the same style of architecture, but the limited funds of the Church did not permit him to carry out this plan. The steeple is a well proportioned and beautifully tapering spire, nearly one hundred and fifty feet in height, to the summit of the cross with which it is surmounted. It is provided with a large bell, procured from France by the present Coadjutor Bishop of the Diocese.”¹³

An organ and two superb paintings, the one representing the Crucifixion, and the other the conversion of William, Duke of Brienne, by St. Bernard, were placed in the church. They had been procured from Belgium by the venerable M. Nerinckx, and were by him presented to the new Cathedral. To these paintings were subsequently added several others which has been presented to the Bishop by the King of Naples and the Sovereign Pontiff, Leo XII.

“The Cathedral was also provided with rich suits of vestments, golden candlesticks, a golden tabernacle and other splendid ornaments, presented to the Bishop by the present King and Queen of the French.”¹⁴ In a word, the Cathedral is a beautiful and well decorated edifice, and it will long remain an evidence of the zeal and liberality of our Bishop and of the Catholics of the congregation attached to it, as well as a monument of the ability and exquisite taste of its architect.”¹⁵

¹⁰ Spalding, *Life of Bishop Flaget*, p. 211.

¹¹ Bishop Spalding modifies this later, and calls it “Roman Corinthian,” and notes that “the portico is supported by six beautiful columns of the Ionic order.”

¹² The core of each of the columns is the trunk of a huge cedar tree.

¹³ Bishop Chabrat.

¹⁴ When Bishop Flaget was in Havana (1798-1801), he met the Duke of Orleans and his brothers, and showed them special favors in time of need. When the Duke was Louis Philippe of France he did not forget the Bishop. A bill in Congress, in 1832, refunded the duties on these gifts.

¹⁵ Spalding, *Sketches, etc.*, pp. 244-6.

A Flemish pamphlet written by Father Nerineckx during his last visit to Belgium, from which he returned in September, 1821, gives us some additional particulars:¹⁶

"I might have told you how they managed to build the steeple of the Bardstown Cathedral. The funds were exhausted, but the architect, who gave proof of the most ardent zeal for the completion of his work, bethought himself of a new plan to raise the necessary funds. The clock which I brought from Ninove, in Flanders, and which is a truly wonderful timepiece, suggested to him the means of exciting the people to renewed exertions. He placed it in the front wall of the church, the two little silver-toned bells striking the hours. The people acknowledged that so beautiful a clock should adorn a steeple, and they consented to a subscription, which realized enough to complete the work."

Also he says: "Altars, confessionals, organ, bells, etc., are still wanting. It has cost, so far, about \$20,000." Father Nerineckx brought the organ from Belgium on this trip. It was the first pipe organ in Kentucky, and when replaced many years afterwards by a larger instrument it was given to the Sisters of Loretto by Bishop Martin J. Spalding, and by this community it is, in perfect condition, treasured at the Mother-house as a precious heirloom from their saintly founder, Father Nerineckx. The paintings, and much of the church furniture procured by Father Nerineckx came from the salvage when the churches of Belgium were sacked by the French soldiery during the French Revolution. Many of these things were very valuable, and Father Nerineckx parceled them out among the churches of Kentucky. The large painting of the Crucifixion, which serves as the altarpiece in the old Cathedral, is one of these. It is by the Flemish artist, Van Brie, and is a work of art and merit. Another, the martyrdom of St. Bartholomew, is still more valuable, being probably a Van Dyke, or a Rubens. Seven others of unknown origin hang upon the walls.

Of vestments also, Father Nerineckx brought a large quantity; in fact, he supplied practically all the vestments in the Cathedral and all the other churches in Kentucky, nearly a hundred sets of which he brought, including over thirty chasubles, besides copes and dalmatics, Albs, linens, etc., for the Dominicans, which he had solicited from their friends in Belgium.¹⁷ Bishop Spalding said that "the valuables which he procured exceeded the amount of \$15,000."¹⁸ and that means that many more thousands would not replace today at current prices. Some

¹⁶ Maes, *Life of Rev. Charles Nerineckx*, pp. 392 seqq. In 1825 Bishop Flaget writes that the Cathedral had cost so far \$22,600.

¹⁷ Maes, *Life of Nerineckx*, p. 355.

¹⁸ *Sketches of Kentucky*, p. 198.

of the finer vestments are preserved until the present, and are of such richness that they are used only for the great solemnities.

The building of the Cathedral occupied three years, and of this and its dedication Bishop Spalding says:

“The work continued to progress, and the new Cathedral was nearly completed by the summer of 1819. On the 8th day of August of this year it was solemnly dedicated to Almighty God, under the invocation of St. Joseph. With a heart overflowing with joy and gratitude, the Bishop performed the magnificent ceremony of the dedication, according to all the rites prescribed in the Roman Pontifical. He was on this day surrounded by almost all his clergy, and by the seminarians, and the ceremony was performed in the presence of an immense concourse of people from all parts of the surrounding country. Long and gratefully will that day be remembered by the Catholics of Kentucky. It marks an era in the history of our infant church.”¹⁹

Ben. J. Webb, who, as a boy, was present at the dedication, tells us something more of it.²⁰ Bishop-elect David, the head of the seminary, gave an explanatory discourse after the dedicatory exercises, but the sermon proper, after the Gospel, was preached by the Rev. Robert A. Abell. Father Abell was a native of Kentucky, educated at Bishop Flaget's seminary and ordained at St. Thomas' May 10, 1818, together with Charles Coomes and Auguste Jeanjean. Since his ordination he had been charged with all the missions of Kentucky west of Nelson County. Naturally a fluent speaker, he had ample opportunity to cultivate this gift, for he was daily confronted with preachers whose stock in trade was misrepresentation of the Catholic Church, and his public discussions were many and varied. Most of the other priests were men to whom the English language did not come easily, and Bishop Flaget wanted it on that occasion from one “to the manner born.”

Father Abell's regular duties, and an unexpected sick call from a distance, did not allow him much time for preparation, but the occasion itself was his inspiration. He spoke of the struggles of the newly planted Church in Kentucky, its poverty, the burdens of its priests and people, its humble log cabins as shelters for the Most High seeking souls in the wilderness; of the joy of the people at the coming of a Bishop among them, of his longing for a more worthy home for the Lord, and the history of its realization and dedication as God's house, where in His presence the living would come for generations to strengthen their faith, and meet their dead in the great Sacrifice of-

¹⁹ *Sketches, etc.*, p. 244.

²⁰ *Centenary of Catholicity*, pp. 270 seqq.

ferred for both living and dead. These ideas, and more, as he developed them, made a profound impression, and the historian could say:

“The sermon preached by Father Abell at the consecration of the Cathedral Church of St. Joseph, Bardstown, created possibly, more favorable criticism from persons supposed to be capable of judging of oratorical display, than any other that had been previously delivered in that part of the State. Among the lawyers of the place, especially, and the bar of Bardstown included at the time some of the master minds of the country, the criticism evoked by it was in the highest degree commendatory.”²¹

Fifty years later, the same “Grand Old Man” was present in the sanctuary when the Golden Jubilee of that day was celebrated in an equally solemn manner, but, alas! time and hard labor had broken him. A younger man replaced him in the pulpit, but in spite of his years and infirmities, he arose and spoke with something of his old time fire, to recount the glories of the past, to recall its heroes and praise the deeds of those “men of renown,” and when he was “compelled to desist from lack of strength to stand longer, it is doubtful if there was a dry eye in the church.”²² The old hero was called to enter God’s eternal temple on the 28th of June, 1873.

Again, fifty years later, a grand-nephew of Father Abell, the Rev. John J. Abell, was the orator of the centennial, and it is hardly necessary to say that the most taking points of his sermon were those where he recalled the days of fifty and one hundred years ago.

Many other memorable days might also be recorded, and they began from that time. On the Sunday following the dedication, the first consecration of a bishop in the West took place, when Bishop David was consecrated as coadjutor to Bishop Flaget. As no assistant bishops could be present for this occasion, these offices were filled by Father Nerinecx, and Father Wilson, O. P. Four other bishops were consecrated here: Francis Patrick Kenrick on the 6th of June, 1830, Guy Ignatius Chabrat July 20, 1834, Richard Pius Miles September 16, 1838, and John McGill November 10, 1850. Scores of priests also were ordained here during the twenty-two years it remained the head of the diocesan churches. In 1841 the Episcopal See of Bardstown was transferred to Louisville.

As for its preachers, the list of its pastors is a guarantee of their ability. Among them were the finest minds in the country, and in addition, the importance of Bardstown and its bishops drew to it, at some time or other, nearly all the prominent ecclesiastics of America.

²¹ Webb, *Centenary of Catholicity*, p. 273, note.

²² Webb, *Centenary of Catholicity*, p. 274.

Bishop England of Charleston, Bishop Hughes of New York, Bishop Purcell of Cincinnati, Bishop Kenrick of St. Louis, Bishop McGill of Richmond, Bishops Kenrick and Spalding of Baltimore, Bishop Spalding of Peoria, and others, besides the great preachers of the regular and secular clergy. And for audiences, they could not have asked for greater intelligence and appreciation. The bar of Kentucky was famous for its great lawyers,²³ and Bardstown was one of its principal places of gathering. They all appreciated a good sermon, and they were often seen at St. Joseph's. And the regular congregation was not lacking in learning, for a great portion of it was educated in the collegiate and convent schools in and around the town.

The pastors of St. Joseph's Church were: 1819-1827, Rt. Rev. John B. David; 1827-1830, Rev. Francis Patrick Kenrick, later Archbishop of Baltimore; 1830-1835, Rev. Ignatius A. Reynolds, later Bishop of Charleston; 1833-1838, Rev. Martin John Spalding, later Archbishop of Baltimore; 1838-1840, Rev. James M. Lancaster, later V. G. and Adm. of Covington; 1840-1841, Rev. Charles H. LeLuyne, later prominent Jesuit in New York; 1841-1845, Rev. Martin J. Spalding again; 1845-1848, Rev. Benedict J. Spalding, later V. G. and Adm. of Louisville; 1848-1868, Jesuits in charge of Church and College; 1868-1872, Rev. Peter DeFraine, President of St. Joseph's College; 1872-1879, Rev. John F. Reed; 1879-1920, Rev. C. J. O'Connell, author, and President of College; 1920—, Rev. Wm. D. Pike.

During the pastorate of Father O'Connell the interior of the church was entirely, and beautifully renovated, and the exterior was supplied with the statues for the empty niches, statues of Bishops Flaget and Spalding were erected on the grounds, and a victory group in bronze to commemorate the young men of the parish who fell in the world war. The old Cathedral of Bishop Flaget (his throne is still in it) is well worth a visit.

REV. W. J. HOWLETT.

Nerinx, Kentucky.

²³ James Buchanan, later President of the United States, once located in Kentucky, as he says, "expecting to be a great man there, but every lawyer he came in contact with was his equal, and half of them his superiors, and so he gave it up."—(Collins, *History of Kentucky*, Vol. II, p. 311.

ILLINOIS' FIRST CITIZEN—PIERRE GIBAULT

(Seventh Paper)

The readers of the ILLINOIS CATHOLIC HISTORICAL REVIEW have been promised all the information obtainable on the life and labors of the devoted and patriotic priest, Very Rev. Pierre Gibault, and in keeping with this promise the writer takes pleasure in reproducing with notes and comment an appreciation which he found on a recent trip to Vincennes, the scene of many of Father Gibault's labors.

Henry Cawthorne, during the first half of the nineteenth century was a distinguished citizen of Vincennes, Indiana, and deeply interested in the history of his native State and City. He was for his day a successful investigator and quite a prolific writer. Amongst other works he wrote and published a "History of Vincennes" and "A History of St. Francis Xavier Cathedral."

He was acquainted not only with what was written about the historic old settlement and the historic characters that passed through the record of the place but with all the traditions as well. He is largely a first hand witness and his appreciation of Father Gibault is therefore of exceeding interest.

Of Father Gibault who was at various times missionary and pastor of St. Francis Xavier Church Mr. Cawthorne writes:

Pierre Gibault, as he is called by Father Alerding in his history of the diocese, by Edmond Mallet of the Carroll Institute, Washington City, and by others, or Peter Gibault, according to Shea, is one of the distinguished, and ever to be remembered, missionary priests who labored in the North West from 1768 to a few years after the close of that century. He is justly entitled to the cognomen which has been given him of "the patriot priest of the West." He was born in the city of Montreal, Canada, on the 7th day of April, 1737. He was the son of Peter Gibault and Mary St. Jeau.

When he first felt a call to the ministry, at the same time, like many other missionary priests, he also felt that God designed that he should become a missionary among the Indians and Canadian settlers in the North West. He was accordingly educated for this missionary work. He received his education at the Seminary at Quebec upon funds derived from the Cahokia mission property.¹ On the comple-

¹ The Seminary of Quebec was established by Bishop Francis Montmorency Laval in 1663, expressly for the purpose of training priests for Indian missions,

tion of his studies, he was ordained a priest at Quebec, on the 19th day of March, 1768, on the feast day of St. Joseph.

Immediately after his ordination he set out for the Illinois country, where he was destined to spend the remainder of his life in the arduous work of a missionary priest in a wild and sparsely settled country, partly surrounded by savage and uncivilized races, and where he was also destined to acquire and exert a controlling influence over the people, and to determine in a great measure the political destiny of that vast region of country.

The first mission in the district assigned him which he reached, was Michillimackinac,² where he arrived in 1768.³ Here he immediately commenced his missionary work with the zeal and energy that he displayed through his entire career. This mission had been without a priest for several years, ever since the departure of Father Du Jaunay⁴ from there, which was prior to 1763, as in that year he was at Arbre Croche. Of course spiritual matters at this mission, on ac-

and accordingly the priests ordained from the Seminary were called priests of the foreign missions. The references to these priests, frequently found as "Fathers of the *Société des Etrangeres*," is taken from the title of the Society of Foreign Missions at Paris, which was established in 1658. The Seminary of Quebec was apparently patterned after the foundation in Paris, but I have found no evidence that it was in any way connected with the Paris foundation. Neither the Paris nor the Quebec society was a religious order; each was simply a congregation, a society of secular priests united as members of the same body, not by vows, but by the rule approved by the Holy See, by community of object and fellowship in the Seminary. (See *Society of Foreign Missions in Paris*, Catholic Encyclopedia, Vol. 14, p. 79.) The priests of this Quebec society were assigned to the Tamaroa Indian mission in Illinois in 1699, the center of the Tamaroa Indian country at that time being what became known as Cahokia. The town which succeeded the Indian village still exists just east of East St. Louis, Illinois. The mission was regularly established by the Fathers of the Foreign Missions in 1699, and continued in their charge until 1763, when the last of the Fathers of the Foreign Missions, Abbe Forget Duberger, left the mission for France. Five years later Rev. Pierre Gibault, who had been educated in the Seminary of Quebec, while it was yet the school of the Fathers of the Foreign Missions, was sent to Illinois. On this account it is stated that "he received his education . . . upon the funds derived from the Catholic mission property." The Fathers had procured a grant of land from the government, which yielded an income, part of which was paid to the Seminary at Quebec.

² Gibault to Bishop Briand, published in ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. IV, pp. 197-198.

³ *Ibid.*

⁴ The Jesuits had maintained a mission in this vicinity for many years, interrupted occasionally but re-established. Father Marquette was for a time located here. The modern name is Mackinaw.

count of this long interregnum without the ministrations of a priest, had been neglected, and the devotion of the people was very weak. But Father Gibault, in a very short time, revolutionized, as it were, church matters. He buckled on his armor, and devoted all his time both day and night during his stay here in reviving faith, hearing confessions, instructing young and old, administering the sacraments of the Church, baptizing children and solemnizing marriage. The Indian converts of past years and all the Canadian settlers were rejoiced at his presence, and almost the entire population of the mission received communion during his stay. He addressed a letter to Bishop Briand, dated July 28, 1768, informing him of his great success at this mission.⁵

After having aroused the faithful at Michillimackinac he continued his journey towards Kaskaskia,⁶ which was to be his residence, and arrived there in the fall of 1768.⁷ His first official entry on the records of the church of the "Immaculate Conception" at that place is the baptism of a child on September 8, 1768. He signs this record "P. Gibault, parish priest of Kaskaskia." He was, however, Vicar General of the Bishop of Quebec for the entire Illinois country and, in fact, of the North West. At other missions he simply signs the records as "missionary priest," sometimes adding his official title as vicar general. But in every instance in which I have seen his genuine signature, it is invariably simply P. Gibault, and sometimes simply Gibault.⁸

On his arrival at Kaskaskia he found the church there, as well as at all the surrounding missions, in a neglected and ruinous condition. Father Meurin had for three or four years been alone in the field, and, in addition to his advanced age and physical infirmities, a prejudice existed against him in the minds of many Catholics on account of his being a Jesuit.⁹ But this young and zealous missionary was gladly

⁵ *Op. cit.*, Note 2.

⁶ On this journey Father Gibault came by the route traveled by Father Marquette and Louis Jolliet in 1673, when they discovered the Mississippi River.

⁷ The question of fixing his residence is clarified by the letters published in the ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. IV, pp. 203-4.

⁸ Father Gibault has left numerous records over an extended field. I have examined a large number of them in the parish records of Immaculate Conception Church of Kaskaskia, now reposing in the archives of the St. Louis University, and those of St. Francis Xavier Church in Vincennes, Indiana. Besides these there are records made by Father Gibault for Holy Family Church, Cahokia, and at Prairie du Rocher and Mackinaw.

⁹ There is little ground for this statement. The Jesuits had been banished by the Superior Council of Louisiana, a civil body acting wholly without authority;



V. REV. PIERRE GIBAUT

From a pen sketch of a portrait in Knights of Columbus Hall, Indianapolis.

(By courtesy of Joseph P. O'Mahoney, Editor *Indiana Catholic and Record*)

welcomed by all classes, and he soon succeeded in reconciling all differences and producing unity and harmony. His jurisdiction and powers, as Vicar General, extended from Michillimackinac on the north throughout the territory northwest of the Ohio River, and even beyond the Mississippi River as far as any settlements extended. He ministered to the Catholics of St. Genevieve (Missouri) and the various missions on the western shore of the Mississippi River, which Father Meurin could not openly visit on account of his being a Jesuit. He blessed the first chapel erected on the site of the city of St. Louis. The bare statement of the extended field under his care is sufficient to show that this young missionary priest had immense labor to perform. It is well authenticated that he labored incessantly day and night, teaching the children and also adults not only on Sundays, but every night in the week. He was so successful in his efforts at Kaskaskia, where a great part of the Catholics had refused to recognize Father Meurin as pastor, and had contributed nothing to the support of the church, and had absented themselves entirely from it and the sacrament for years, that in about six months after his arrival there in September, 1768, he brought them all back within the fold, and almost the entire population received communion on Easter Sunday, 1769.

The same thing he accomplished in Kaskaskia, he in turn in a little over a year accomplished at all the missions around it on both shores of the Mississippi River. He infused new spiritual life and energy in all the missions around his residence. The uniform success that attended his efforts shows that he was a man of magnetic qualities, and in fact was a natural born leader of men.

After restoring order, harmony and spiritual life in all the missions in the vicinity of his residence at Kaskaskia, he extended his labors to more distant fields. In the winter of 1769-70 he set out for Vincennes, although the route he must travel was through a country filled with hostile and savage Indians on the war path, who had already killed many people.¹⁰ But, undeterred by the dangers of the journey, he started alone and safely reached Vincennes. He was

but while this high-handed proceeding may have tended to discredit the Jesuits with a few who might profit by their despoilation, the great bulk of the French people remained loyal to their former spiritual leaders.

¹⁰ "The only thing that troubles me is that I cannot travel, especially in this direction, without being liable at any moment to have my scalp taken by the Indians. Twenty-two men have been killed or made captives (which is worse for they are burned alive), since I came to Illinois and on the road over which I traveled, but at different times." Gibault to Bishop Briand, ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. IV, p. 203.

received by the inhabitants with tears of joy, as they had been without the presence of a priest since Father Devernai was kidnapped in the fall of 1763. They met him on the bank of the Wabash River, and to use his own language in a letter to the Bishop of Quebec, dated June 15, 1770, on their knees, said, "Father save us, we are almost in hell."¹¹ On this visit to our church he remained a little over two months. He, however, in that time wrought almost miraculous changes in spiritual matters. When he came he found the flock scattered, and the people addicted to all kinds of vices. They had received no religious instruction for years, and had forgotten much they had learned. The young had received no instructions at all. But Father Gibault went to work here with the same energy and zeal he had done elsewhere, and revived faith and religious practices, and before he left on this first short visit he had induced the entire membership of the church to receive the sacraments. He also converted and received into the church all the members of a Presbyterian family then residing in Vincennes.¹²

On his return to his residence at Kaskaskia, he continued his missionary labors, and attended to the spiritual wants of the Catholics scattered over the extended space of country under his care and jurisdiction. In a little more than six years from his arrival in September, 1768, he had worked over the entire field, and infused new spiritual life among the people. His labors had been almost superhuman during these six years. He was worn out, exhausted and needed rest. In the spring of 1775, to obtain necessary relaxation, he visited Canada. But his vacation was of short duration. His mind and heart were set upon work, and ease and comfort afforded him no pleasure. In the fall of the same year, he started on his return to the North West. He arrived at Michillimackinac in November, where he was delayed by rains and inclement weather. He could not proceed further during the winter, and being unable to winter there, proceeded in an open canoe propelled by two young men, who had never before had any experience of the kind, and himself steered the canoe. The weather on the way was very cold and stormy, and he suffered very much. He arrived at Detroit, as he stated in a letter to the Bishop of Quebec, half dead from the effects of the severe cold weather on his way.¹³ He immediately went to work there, assisting

¹¹ *Ibid.*

¹² *Ibid.*

¹³ "Steering the canoe myself through ice, in snow, of which there were eight inches in the level country, amidst high winds and tempests, at a season when no one in the memory of man has ever ventured forth, in twenty-two days I reached

two old and infirm priests stationed at Detroit, and by his energy and zeal did much for that mission during his winter's stay there, as he stated in a letter dated December 4, 1775. In the spring of 1776 he returned to his residence at Kaskaskia, and resumed his missionary labors as before, visiting in turn all the various missions in his territory. During these years he made many pastoral visits to our church (at Vincennes). He was always welcomed by the people here with pleasure, and was greatly beloved by them, and possessed almost unlimited influence over them. In 1783 he changed his residence from Kaskaskia to St. Genevieve on the western shore of the Mississippi River, where he continued to reside for the succeeding two years. Prior to 1785 his many visits to this place (Vincennes) were only of a missionary character, as the spiritual head of the church in the North West. But in that year, he changed his residence to Vincennes, and became for upwards of four years thereafter, the resident pastor of St. Francis Xavier's church. During his preceeding visits the first log church erected was used by him. But, when he came to reside here as pastor in 1785, the second log church had been erected, and the old one was used by him as a residence. This new church may have been the attraction that induced him to come and reside here. After he commenced to reside here, he no longer signs the church record as missionary priest, but as the pastor. After the close of his pastorate here in October, 1789, he went and fixed his residence at Cahokia.¹⁴

Father Gibault from the above brief notice of his life and work was no ordinary character. He would have been a marked and influential character at any time and in any place. As I have said, the results that he accomplished demonstrate he was a born leader of men, and could acquire and exercise over his fellowmen a controlling influence. He was a man of refinement and culture, and very precise and exact in the discharge of all duties that devolved upon him, as our church records fully attest. His official entries in our church records are models of penmanship, and almost equal in neatness of execution to a copper plate engraving, and would make excellent models for the use of beginners learning to write. They are

Detroit. . . . God be praised, the discomfort that I experienced between Michilimackinac and here has made me so insensible that I only half realize the disappointment of not being able to return to the Illinois." ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. IV, pp. 207-8.

¹⁴ Father Gibault was granted by Congress 160 acres of land near Cahokia, but he never received it, and the grant was never revoked.

all full, and particularly exact in description of the occurrence recorded.¹⁵

I feel justly proud of the pastoral relation of Father Gibault with St. Francis Xavier's from 1785 to 1789. His connection with our church for that period as resident pastor adds another brilliant gem to the many others that shine and sparkle in the diadem that surrounds her glorious and venerable history.

FATHER GIBAULT'S EFFORTS FOR AMERICAN INDEPENDENCE

John Law in his address on Vincennes says: "Next to Clark and Vigo the United States are indebted more to Father Gibault for the accession of the states comprised in what was the original North Western Territory than to any other man."¹⁶

Without wishing to detract from the deserved honor and praise due to (George Rogers) Clark and (Francis) Vigo for their services in that regard, I claim that the first place of honor is due to Father Gibault, and that it was more through his exertions and influence than that of any other man that this happy result was accomplished.

Let us take a brief survey of historic facts connected with the matter. It is well known that the original aim of Clark's campaign contemplated no more than the capture of Kaskaskia.

As I have already stated, Father Gibault, after his first pastoral visit to Vincennes in the winter of 1769-70, made many other pastoral visits to this place prior to the time he came as resident pastor in 1785. He was the idol of the people here, and possessed almost unlimited influence over them. He was here in the winter of 1778, after the revolutionary war between the American colonies and Great Britain had commenced. The English for strategic reasons endeavored to keep the French settlers in the North West, and also the Indians, in ignorance of the true nature and causes of the contest. They represented to them the dire consequences that would ensue to them,

¹⁵ These records repose in the archives of St. Francis Xavier, "Old Cathedral," Vincennes, Indiana.

¹⁶ John Law was a distinguished lawyer of Vincennes, Indiana, not to be confused with the famous Englishman named Law, who was in Paris in the 18th century, and created the "Mississippi Bubble." He was a contemporary of Father Gibault, and was attorney for Col. Francis Vigo in the litigation by means of which Vigo tried for years, unsuccessfully, to procure repayment of the sums he had advanced for the government during the period of the Revolutionary War. Forty years after Vigo's death the government repaid part of Vigo's advances with interest, but no one of the name or blood of Vigo received any part of the fund.

if it was successful. But Father Gibault was not a man to be deceived in that way. He was a shrewd and learned man, and knew well the nature of the contest. He was a Frenchman, actuated and influenced in a great measure by the same influences that caused Lafayette and other Frenchmen to espouse the cause of the colonies, and he did likewise. In February, 1778 (1779), he called a meeting of the inhabitants of this place (Vincennes), and delivered to them an address on the true cause and nature of the contest between England and her American colonies, and explained to them that the French had already declared in favor of the colonies. This meeting, I am inclined to believe, was held in the old fort, which was at the time unoccupied. His influence over the people and his arguments were so convincing that he gained them all over to the American cause, and himself administered to them the oath of allegiance to the American cause.¹⁶ The American flag was then hoisted for the first time over the fort. This was done by him at great personal risk as he was a subject of Great Britain.¹⁷

* * * * *

Kaskaskia was at that time the strongest and most populous of the Illinois settlements, and possessed a strong and well armed force for defense. The forlorn and impoverished force of Clark was comparatively weak and unable even to cope in the open field with the armed force at Kaskaskia,¹⁸ much less to attack the place with any reasonable hope of success. Clark knew nothing of the strength of the force at Kaskaskia. He said of the affair that, when his presence was first known, that they determined to give him battle; but that a priest was there by the name of Gibault, who came out to meet him, and asked him by what authority he came and for what purpose, and whether he intended to interfere with the religious worship of the people. Clark says he informed him he came by the authority of the State of Virginia, and had no intention of interfering with religious worship, and that all might worship as they saw proper. Here then we have the secret of the bloodless capture of Kaskaskia without firing a gun or the loss of a single life. Clark's reply to Gibault was the key that opened the gates of Kaskaskia to him without opposition. I can imagine the reply

¹⁷ Full details of this procedure have been given in former papers of this series.

¹⁸ As a matter of fact the British troops had been removed from Fort Gage before this time, but there was a local militia that could have successfully defended against Clark.

that Father Gibault gave to Clark. He said to him that he himself was on the same side with him, that he had already espoused the cause of the American colonies and that by his influence over the inhabitants of Kaskaskia he would secure his admission without the least opposition, but with the full approbation of the people.¹⁹ Father Gibault had been for more than ten years the pastor at Kaskaskia, and was known and beloved by all the people. Clark further says that after this interview, Gibault returned to the town, and all opposition or talk of resistance ceased, and he was allowed to take peaceable and quite possession of the place without firing a gun. This is a true statement of the capture of Kaskaskia in July (July 4), 1778, by Clark, and in accord with the statements of Clark concerning it. Who, let me ask, was the real hero in the bloodless capture of Kaskaskia in July, 1778? No fair-minded man, with all the facts and circumstances before him, will hesitate a moment to say Frather Pierre Gibault. Without his aid and influence the force at the command of Kaskaskia would have annihilated the force of Clark, and the expedition would have ended in failure.²⁰

Clark had now accomplished the object of his mission. His commission from the Governor of Virginia authorized him to do no more. But he was not destined to stop here in his career of conquest. He was to receive a new commission to undertake and accomplish more. After he had thus obtained peaceable possession of Kaskaskia, Father Gibault took him in charge and gave him a new mission. He told him he must press on and capture the strong and important Fort Sackville at Vincennes; that this stronghold, situated as it was in the very heart of the country, was a secure base for operations in all directions and the key to the possession of the entire North West. Clark hesitated at being unable to capture the fort for want of sufficient force and the necessary means. Father Gibault promised to furnish the men and would also aid in procuring the necessary means. Relying on this promise and assurance, Clark consented to command an expedition to capture Fort Sackville. Accordingly Father Gibault, through his influence with his parishioners, furnished two companies of Illinois troops all Catholics and members of Father Gibault's church, one under command of (Richard) McCarthy and the other under command of Francis Charleville. Father Gibault also enlisted in the cause

¹⁹ Undoubtedly Father Gibault favored the American cause before Clark came. (See former papers.)

²⁰ See Clark's account, published in former papers. Undoubtedly the local militia could have defeated Clark.

Francis Vigo, an Italian trader at St. Louis. Vigo was at that time a zealous and devoted Catholic and was one of Father Gibault's flock, as he worshipped in the first chapel built on the site of St. Louis, which had been blessed by Father Gibault, and which he frequently visited. Through his influence Vigo was interested in the proposed expedition, and agreed to furnish means for it.²¹

Father Gibault was the only one at the time who possessed the requisite knowledge and influence to make the expedition a success. The inhabitants of Vincennes were as numerous as the force that was to be sent against the fort. Unless they could be placated and enlisted in its favor, the expedition could not succeed. Father Gibault was the only one who could do this. He was as well known and possessed as much influence at Vincennes as he did at Kaskaskia.

* * * * *

Clark himself knew nothing concerning the place, neither did any of his men; and without a guide he could never have reached the place, certainly not in the winter season with the intervening streams all out of their banks. But all this want of knowledge Father Gibault, and he alone, could supply. He promised to furnish guides for the expedition, to prepare boats for their passage over the Wabash and to provide for their generous and hearty welcome on their arrival.²² Father Gibault alone knew the condition of affairs at the Fort, and that the garrison was weak and short of supplies. For this reason he insisted on the expedition proceeding at once in the winter season, when the waters of all the streams on the way were out of their banks. Accordingly, the expedition to capture Fort Sackville started from Kaskaskia in February, 1779. Before they started, Father Gibault addressed the two Illinois companies under McCarthy and Charleville and encouraged them, and also gave them his pastoral blessing. These two companies were all Catholics. Father Gibault did more, He planned the entire route to Vincennes, and through his influence with his parishioners at Vincennes he provided means for their crossing the Wabash River, and for their being furnished pro-

²¹ Mr. Cauthorne has failed to note the fact that Father Gibault made a trip to Vincennes in August, 1778, and secured the peaceable submission of the inhabitants of Vincennes. It was on this occasion that he advised the French inhabitants to take the oath of allegiance to the American cause. The journey of Clark and the Illinois soldiers described by Cauthorne occurred after the British had retaken Vincennes.

²² All of which was fulfilled to the letter.

visions, when the expedition should arrive exhausted and hungry as the men marched on foot and carried their scanty allowances.²³ All this was the work of Father Gibault, and no one but he possessed the requisite knowledge and influence to do it. One evidence of his handiwork is the fact, that, when Clark arrived at the Wabash River on his way, with its banks all overflowed, he gave orders to look out for boats and supplies. He was then nine miles below Vincennes, at an inclement season of the year, and surrounded by a miniature sea of water. Why should Clark have given such a command, unless there had been a pre-arrangement that boats and supplies would be furnished him? Why, under the circumstances, should any sane man expect boats and supplies at that point? The only reason that can be assigned for the command is that boats and supplies had been promised him, and, therefore, he expected them. Who was it that promised the boats and supplies? Who could have given such a promise with any reasonable hope of fulfillment? Father Gibault, and no one else. Clark and his entire party were entire strangers to the inhabitants of Vincennes. But Father Gibault was well known there, and had been the pastor for years, and was beloved by them all. He could do all this, and he alone. Clark failed to receive the looked for supplies on account of the uncertainty of the time of his arrival. But two boats were obtained, which enabled him to cross over his men.

After the Wabash River was crossed over, who piloted the expedition to Vincennes or caused it to be done? When the river was crossed, and the men reached the mamelle hill, they were nine miles from Vincennes. Between them and the town was the overflowed waters of the Wabash in places fifteen and twenty-five feet deep. The intervening space was filled with coulees, ravines, marshes, swamps and morasses. No man unacquainted with the topography of the country could have attempted to pass over that space without being drowned in making the attempt. Yet those acquainted with the country could do it safely by threading their way through the waters, on the ridges and high grounds. How was the distance passed over by Clark and his men? The journal kept by one of the officers, who was not in the secret, says they met duck hunters who conducted them to the sugar camp, then to Warrior's Island, and thence to the high grounds on which Vincennes stands.²⁴ Who were these duck hunters? Simply guides that had been furnished through the influence of

²³ See Clark's journals.

²⁴ Journal of Major Bowman.

Gibault. This is perfectly clear in my mind, and I think, will be equally so to any impartial person. When they arrived on the high grounds in view of the fort, Clark mounted his men on horses and marched and countermarched to create the impression he had a force superior to what he actually had.²⁵ Where did he get the horses upon which he thus mounted his men? They marched on foot and brought no horses with them. The answer is the horses were furnished by the inhabitants of Vincennes through the influence of their pastor, Father Gibault. And the half famished troops who had taken no nourishment for two days, when they arrived, were fed and cared for by the inhabitants. What caused them to thus receive and treat armed strangers coming in their midst? The same answer is inevitable. It was the influence of Father Gibault. It is well known the inhabitants acquainted Clark with the strength of the garrison in the fort, their scarcity of supplies and the munitions of war; and that supplies and munitions and reinforcements were daily expected to arrive and that the attack on the fort should be made the same night he arrived. It is also well known that the inhabitants and the mission Indians assisted in the attack on the fort. Three-fourths of the men who took part in the attack on Fort Sackville, and compelled its surrender, were Catholics and the parishioners of Father Gibault. Who was it that caused them to do this? It was Father Pierre Gibault, the same man who had gained them all over in a body to the American cause and administered to them the oath of allegiance the year before. In view of all these facts, let me ask who was the real hero that planned and accomplished the surrender of Fort Sackville and thereby acquired for the United States the entire North West? The same answer must be given as was given in the case of the bloodless capture of Kaskaskia. It was none other than Father Pierre Gibault, the patriotic priest of the West. He was by far the ablest man in the country at the time, and his entire career shows he was a man of magnetic qualities, and that he had acquired and exercised an immense influence over his fellow men. He was the only one who was known to the people in all sections of the country, and who possessed their entire confidence. Without his aid and influence, the force of Clark before Kaskaskia, in July, 1778, would have been wiped out of existence, and the campaign would have been accredited the foolhardy attempt of a madman. Without the same controlling influence, the expedition against Fort

²⁵ Clark was a master of stratagem would it be called? Many of his acts would now I think be called (on the streets, of course,) bluffing, but he "made good."

Sackville would never have been undertaken, and the English would have still retained possession of the key of the North West territory. Without his sagacity, knowledge and influence the expedition would never have been a success, but would have ended in failure. In view of all these facts and circumstances, I claim that Father Pierre Gibault was the real and true hero to whom the United States are indebted for the acquisition of the North West Territory. This grand old man labored for the good of others all his life. As Father Lambig says the early missionaries labored for the good of the cause and left everything to God. So with Father Gibault. He labored for the good of the cause he espoused whatever it was, and never thought of self or vain glory. Great praise for his services have ever been awarded him, but never the full measure. Those who knew the real facts and were able to relate them, never did so, until after the real hero was in his grave; and then with selfish pride passed over, or partly shaded the leading and controlling part he had taken in these grand enterprises.

But notwithstanding his valuable services to the country, he was never in any manner rewarded for them. In 1790, after a life of toil and struggle, he resided in poverty and destitution at Cahokia, Illinois. In that year he petitioned Governor St. Clair for the grant of a few acres of land near that place for a home to shelter him in his old age. The land petitioned for had been church property granted by the French when they possessed the country, and was certainly within the protection of the treaty stipulations concerning such grants. Governor St. Clair gave his testimony to the valuable services rendered the country by Father Gibault, and recommended the grant. But the grant was never actually made,²⁶ and the last years of the life of this distinguished and able man were passed in suffering and poverty. After an active life spent by this learned man for the benefit of his fellow men and his country he had nothing to show for it in the way of the goods of this world, not even a home that he could call his own. He could truly say "the birds of the air have nests and the foxes holes, but I have no place to lay my head."

He afterwards removed to New Madrid, and, according to Mr. Shea, in his valuable history of the church, died and was buried there in 1804. But I am informed in a letter received from L. W. Ferland, the present pastor of the Church of the Immaculate Conception at

²⁶ This particular grant was not made, but see Note 14.

Kaskaskia, Illinois, that shortly before his death he returned to Canada, and died and was buried there, and that he hopes in a short time to be able to go and visit his grave.²⁷

(History of St. Francis Xavier Cathedral, pp. 98-108.)

JOSEPH J. THOMPSON.

Chicago.

²⁷ This statement has never been verified. Father Gibault's last resting place has not been certainly determined.

THE MISSOURI CENTENARY

“Going forth, teach ye all nations.” Matthew, XXVIII, 19.

It is characteristic of the religion which Jesus Christ established on earth that it sought from the very beginning to spread itself from land to land, that it set no limit of territory or nation beyond which its message was not to be delivered. The pagan religions of the ancient world made no attempt to secure adherents, to win over individuals, much less entire nations to their doctrinal beliefs and practices. But with Christianity it was quite the opposite. Here was a religion, a creed, a system of doctrinal truths stamped at its very birth with what we call a missionary spirit, with a spirit of propaganda that would urge the ministers of this creed to carry its teachings to the uttermost ends of the earth at the cost of extreme bodily hardship and privation and with the loss even of life itself. So it was that the men who first took up the diffusion of the Gospel message were called Apostles, namely men sent forth, despatched, commissioned to bring to whomsoever they could reach the infinitely precious treasure of divine Faith. From Christ, then, its Founder and the Redeemer of us all, did Christianity receive the impress of its missionary spirit, on that memorable occasion, a great, if not the greatest turning-point in history, when He commissioned His apostles to go forth and teach all nations. I call Christ's commission to His apostles to teach all nations a turning-point in human history, because from that day forth a new agency was added to the other forces and agencies that were recognized as shaping the history of the world. In the process by which humankind has lifted itself at any time or in any country from the low levels of savagery to that state of social development which we are accustomed to describe as civilization, certain factors were recognized to be at work—education, culture, science, the arts, commerce and trade. To these were now to be added another—religion. It was religion, the religion of Christ, that was to write the first chapter in the history of the great nations of the modern world. The pioneers of the cross were also to be the pioneers of civilization and culture. Benedict, Boniface, Patrick, Augustine not only carried the blessings of the Faith to the races which look back to them as their spiritual progenitors in Christ; they likewise first lit the torch of civilization

*Sermon of Rev. Gilbert J. Garraghan, S. J., at St. Francis Xavier's Church, St. Louis University, on Monday, October 10th.

and culture where all was darkness before and blazed the path along which succeeding generations found their way to ever ascending heights of social, economic and cultural development. It came to be true what a brilliant writer has tersely declared "Europe was the Faith and the Faith was Europe." And so, to repeat once more what will bear repetition many times, so great is the volume of truth which it contains, no words ever uttered have done more to promote true civilization and culture in the modern world than the words uttered by Jesus Christ our Lord when He commissioned His Apostles to convert the nations of the earth, "Going forth, teach ye all nations, baptizing them in the name of the Father and the Son and the Holy Ghost." Those words have made history century by century and they are making history today. The missionary-spirit which they sanction and even ordain as a sacred duty imposed on the ministers of Christ has brought it about that the Church of Christ stands at the threshold of the history of every one of the great nations of Europe, shaping that history from the beginning and moulding it to the thing which it is today.

As it was with the Old World, so it has been with the New. At no period in the history of the Church has the missionary spirit been more strikingly in evidence, at no period has it found a more magnificent field for the exercise of its energies than during the centuries that witnessed the discovery and exploration of the New World. The part the missionary has played in the great drama of American discovery and exploration will ever remain one of the acknowledged glories of the Church that sent them forth. There is, we may admit, a touch of exaggeration in the words of the historian Bancroft, "Not a cape was turned, not a river entered, but a Jesuit led the way." None the less are the words a legitimate rhetorical turn of speech to express what is an undoubted truth. If the missionary was not in every instance in the van of the explorer, he was at all events generally at his side. No great path-finding expedition, the romance of which lights up the opening scenes of American history, but Catholic missionaries will be found in it side by side with the soldiery of Spain or France. Coronado, De Soto, De La Salle—in their adventurous marches across American soil, the figure of the missionary-priest lends distinction to enterprises which without his presence might have easily been nothing more than the merest quests for glittering gold or political power. If we seek still further illustrations of the direct and shaping hand which the missionary has had in the making of early American history, we shall find it within the limits of our own commonwealth of Missouri.

It is a hundred years since President Monroe, after an historic struggle, the final issue of which hung in the balance until the period of the Civil War, signed the proclamation admitting Missouri into the Union. We look back, therefore, today on a hundred years of statehood. They have been years fruitful beyond measure in all that makes for material growth and prosperity, for economic development, for intellectual advance. We are proud, as Missourians, to know that the sons and daughters of the state through a century of years have built up a commonwealth that has not stood alone in isolated grandeur but has contributed in a measure, steady and large, to the growth of American national life. And Missouri has contributed so largely to the growth of American national well-being precisely because it has compassed the well-being of its own citizens. The superabundant riches that lie within easy reach in soil and climate, in forest and stream, these it has capitalized, these it has made the solid base on which the commonwealth on its material side has risen to greatness. With physical well-being has come education and culture and the finer things of the spirit—in all of which Missourians hold no backward place.

On an occasion such as the present retrospection is the proper attitude to take. The story of the past seeks to be retold, the memory, the imagination are curious to follow the steps by which our century-old commonwealth came up from the primeval wilderness to the towering heights of peace, plenty and social prosperity on which she stands today. But time permits of no extended historical survey—an episode here and there from the mighty epic of Missouri history is all that may be attempted. And here we shall do well to point out that the history of our commonwealth did not begin with 1821. Before there was a state of Missouri, there was a territorial Missouri and a colonial Missouri; and it was during the latter stages of growth that the solid foundations of the commonwealth were laid. The history of Missouri that merits more than any other to be ranked as standard and classic ends with the admission of the state into the Union—not an accident, or a paradox, but a frank recognition of the fact that the complete story of Missouri's greatness carries one far to the rear of its initial year of statehood. Here, in colonial Missouri, in Missouri of the French and Spanish regimes, we find perhaps more so than at later periods the poetry and romance that sometimes hang like a halo over historical beginnings—and here, too, we find trailing paths through the wilderness and breaking historical ground the spirit which we have already indicated as one of the

great history-making agencies in the modern world,—the missionary-spirit of Christianity.

The very first incident in Missouri history centers around the symbol of Christianity, the cross of Christ. When Fernando De Soto, Spanish conquistador, came up from Tampa Bay in 1541 with his soldiers of fortune, his great adventure led him as far north as New Madrid which is just within the south line of Missouri. Here, in pleasant rustic bowers which the Indians fashioned for their unexpected guests, the Spaniards found rest after the fatigues of the march. And as they tarried thus in their delightful stopping-place, an Indian chief came to De Soto and said, "Sire, you and your men are of greater prowess than we: so must your God be of greater might than ours. Beg Him, therefore, to send us rain, for our corn is parched and great peril there is that we lose it all." De Soto, having a mind to do as the Indian had asked, called the chief carpenter, Francisco the Genoese and bade him hew down a tree in the near-by forest, the tallest and largest he could find, and make out of it a cross. And Francisco did as he was bidden, felling a huge cypress of such weight that a hundred men together could scarce lift it from the ground. Then out of the cypress he fashioned a mammoth cross which was set upon a hill or rather Indian mound that overlooked the Spanish camp. And on the morrow, at De Soto's word a great procession was formed of fully a thousand persons, Indians mingling with the Spaniards and the chief walking beside De Soto. The friars chanted the litanies and the soldiers made answer thereto. And when the procession arrived before the cross, each and every one approached it devoutly, bent the knee before it and kissed it in token of reverence to the symbol of man's redemption. The *Te Deum* was sung and the ceremony was over. During the night that followed came a great copious downpour of rain. The delighted Indians hastened to express their gratitude to De Soto, but he made answer that their thanks were due not to him but to Almighty God, Creator of heaven and earth, who was wont to bestow such mercies on men.

This, then, is the first incident of which we have any record as having taken place on Missouri soil. The curtain of time, as it begins to rise above the stage of Missouri history, discloses a cross and a religious procession of soldiers and friars and a picturesque ceremony of respect and veneration paid by these to the accepted symbol of Christianity. Do we realize what tremendous significance lies in the fact that Missouri history begins with an expression of Christian faith? And do we realize what meaning lies in the circumstance that here, at the threshold of our commonwealth's recorded

story, stands the missionary-friar, come from overseas with a mandate to teach the pagan nations of the New World and baptize them into the Church of Christ? At all events, it lends immeasurable dignity and distinction to Missouri history that it made a beginning not with some deed of military daring or commercial enterprise or political scheming, but with a solemn and worshipful raising on high of the cross of Christ.

De Soto's planting of the Cross on Missouri soil took place three hundred and eighty years ago. One hundred and thirty-two years later, two white men pass down the Mississippi in their canoe, the first Europeans, as far as we have record, to skirt the entire-eastern border of our state. One of the two is Louis Joliet and the other is James Marquette, Missionary-priest of the Society of Jesus. For Marquette it was not merely the hope of exploring the great waterway to its outlet that led him on the perilous adventure. He hoped also to bear tidings of the Faith to the hapless redmen that pitched their wigwams along its banks—again the missionary spirit making contribution to the pioneer history of the West. Within a few years of Joliet and Marquette's discovery of and voyage down the Mississippi appeared their maps illustrating the historic expedition—and on these maps are found for the first time in the geography of the day the names Missouri, Kansas and Osage. In a very literal sense these two enterprising Frenchmen put Missouri on the map.

Twenty-five years later than the historic days during which Joliet and Marquette gazed upon the prairies and hillsides of Missouri that lay on their right as they made descent of the broad Mississippi occurred the first recorded incident in the history of St. Louis. And, marvelous thing indeed, this incident was also an expression of Christian faith. In the December of 1698, three priests, Fathers Montigny, Davion and St. Cosme, came down from Canada to set up mission posts among the Indians of the Mississippi Valley. Descending the Mississippi to a point opposite the village of the Tamaroa, they landed from their canoes on the west bank of the river. Here, then, they tarried a while on ground that is now within the city-limits of St. Louis; and here on December 8th, 1698, festival of the Immaculate Conception of the Virgin Mother of God, all three priests celebrated Mass. No earlier event than this is identified with the ground on which the metropolis of Missouri was to rise in later years. The first page in the written history of St. Louis tells of the arrival on its site of three Catholic missionaries and the celebration by them along the river bank, somewhere within the

limits of the future city, of the supreme and central act of Christian worship. Did any locality ever emerge from prehistoric darkness under auspices more sacred or receive at its first contact with civilized folk a more certain dedication to the service which is supreme to every other service to which man may devote himself, the service of Almighty God? Let us treasure in our memories this inaugural incident in St. Louis history—and the time of it we may easily recall for it occurred precisely two hundred and twenty-two years ago last December 8th.

Once again the missionary-spirit is to be credited with a notable piece of history making—for the Christian ministers who officiated on the site of St. Louis, December 8th, 1698, had come to plant the seeds of the Faith along the great central waterway of the Middle West. Before they had left the confines of what is now Missouri, these adventurous clerical pioneers set up a cross as De Soto had done before them on the river-bank; and the words in which St. Cosme, one of their number, reports the incident, reveals the spirit in which their enterprise was conceived. "God grant that this cross, which has never yet been known in this place, may triumph here and that our Lord may abundantly spread the work of His Holy Passion, so that all these savages may know and serve Him."

Not more than a year or two had slipped by since St. Cosme and his companion priests came up to the site of St. Louis, when only a few miles south of their camping place arose the first white settlement in the history of Missouri. Its site, so far as can be determined from very inadequate data, was on the north bank of the river Des Peres, near or at its mouth, at a point consequently well within the city limits of St. Louis. Hither came in 1700 the Kaskaskia Indians, accompanied by their Jesuit pastors; hither also came the Tamaroa Indians, likewise accompanied by their Jesuit pastors; and hither, too, came from the east bank of the Mississippi very many French habitants to live side by side with the children of the soil. So it came to pass that a French-Indian village grew up in the wilderness, the earliest within the limits of the state, with Catholic clergyman to minister to its spiritual needs. Time has dealt roughly with this pioneer Missouri settlement. Scarcely anything more substantial of it has remained in human record or tradition than a faint memory enshrined in the name of the River Des Peres, the Father's River, along the banks of which it one time nestled. But the existence at least of such a settlement at the time and place we have indicated, is established beyond all doubt; and it is pleasant to

recall that this French-Indian village of over two centuries ago was a sort of first St. Louis established some sixty years before Laeade and Chouteau laid out the later St. Louis on a neighboring site. Needless to say, the missionary spirit was very much in evidence at the River Des Peres; the priests that labored there were men of education and culture who had dedicated their lives to the conversion and spiritual care of the redmen of the American wilds. It is only now that history begins to render a belated testimony of veneration and respect to these devoted men, the first resident clergymen that Missouri ever knew.

But we are engaged in only the merest casual survey of the share which the missionary-spirit has had in Missouri beginnings. Time does not permit us to outline the picture in its fulness, much less to fill it out with all its wealth and variety of detail. It shall be enough if on this occasion we begin to realize the broad truth that some of the brightest and most inspiring pages in early Missouri history tell the story of men who left comfortable homes and circumstances in Europe to come to what in their day was a trackless and forbidding wilderness in order that they might execute according to the measure of their strength the mandate of Christ to his apostles to teach all nations. The first clergymen to exercise the ministry in St. Louis, Kansas City and St. Joseph, the three leading cities of the state, were missionary-priests who had dedicated their lives to apostolic work among the Indians. The most elaborate, systematic and, on the whole, successful effort ever made for the conversion to christianity and subsequent civilizing of the Indians of the Northwest, had its origin in St. Louis, and from there as its pivotal centre, was maintained through many years. The story of Father De Smet and his missionary expedition to Oregon and the Pacific Coast will live forever as an element of color and romance in the pioneer history of the Far West. The figure of De Smet is an arresting one as imagination pictures the many striking figures that crowd the stage of early Missouri history. He counted as personal friends leading personalities of his day, from Senator Benton and John McLaughlin, the Father of Oregon, to Generals Harney and Sherman; but every advantage or influence he could command was as nothing unless it converged on his dominating interest in life, which was to promote the economic and religious welfare of the Indian. For the Indian's sake he blazed a missionary trail that stretched from his headquarters at the old St. Louis University on Washington Avenue across the Great Plains to the head waters of the Columbia and thence to the shores of Puget Sound. Thanks to his missionary zeal, Missouri found

itself to be something more than a sort of purveyor-in-chief to the great West of explorers, traders, trappers and adventurous pioneers. The state became as a beacon light of Gospel truth to the Indian tribes in their native habitats beyond the Rocky Mountains; and the glory of their spiritual conquest to Christ through his missionary zeal and that of his associates, is reflected on the commonwealth of which it was the cherished privilege of Father De Smet to call himself a citizen.

As in other respects, so in the field of education, Missouri owes to the missionary-spirit a tremendous debt. The earliest educational ventures in the state, after the eighteenth-century schools of the Catholic-lay-teachers, Jean Baptiste Trudeau and Madame Rigoche, were made by men and women who had come from overseas to accept hardships and privation in the new world that they might dispense to white and Indian alike the lessons of christian morality and faith. The first free school in Missouri was opened by Mother Duchesne at St. Charles in 1818. The first school for Indian boys west of the Mississippi was established in 1824 at Florissant by Father Van Quickenborne. There also, a year later, was opened by Mother Duchesne the first school for Indian girls in the West. The first academy and college in St. Louis was founded in 1818 by Bishop Du Bourg, the missionary priests who had come with him from Europe being its first professors. The first University west of the Mississippi dates from 1832, when St. Louis College, then under Jesuit management was raised by act of the Missouri Legislature to the rank of a University. The Society of Jesus, which has conducted St. Louis University as an institution of post-graduate instruction through almost ninety years, was established in Missouri primarily as a missionary body, with the conversion and civilization of the Indians of the West as its principal field of work. So it is that the mandate of Christ to his Church to teach all nations has been productive of the most far-reaching results in every age and in every land, including our own and particularly in that portion of it which we cherish as the Commonwealth of Missouri.

This is indeed an occasion full of inspiration for us all, if we but catch the true perspective of Missouri history and are content with no narrow or provincial view-point from which to survey its complex and many sided content, Missouri history is no simple, homogeneous product of historic forces. Rather is it a highly variegated fabric woven of many diverse threads which only the eye of the patient and studious will come to differentiate. Yet may we call it the net result of three distinct manifestations of the human spirit, of three

widely different phases of the energies of man. How the political spirit has worked to give Missouri history tone and color and character of its own is plainly written on the surface of events. We have only to think of the tense political feeling engendered by the issue of slavery and the consequent shadows of disunion and civil war that overhung the commonwealth from its birth. The commercial spirit has vast achievement to its credit. We have only to think of the trappers and traders of the pioneer period or of the great fur trading companies whose business, spreading out from St. Louis by stream and forest made contact with the farthest reaches of the west and laid the foundation of the wealth which Missouri boasts in commerce and trade. But the political spirit and the commercial spirit did not between them achieve the full extent of Missouri's greatness. There was needed for the complete expression of what Missouri was to stand for in the galaxy of American commonwealths still another spirit, the spirit of the missionary and apostle of Christ. This spirit it is which throws a halo not of this world around Missouri beginnings, consecrating them as mere politics or commerce could never do and lending them depth and spiritual significance. And so the historic figures in which the spirit was embodied, let us bless their names, and cherish their memories for the example they have left us of dedication to the service of Christ the King and of loyal pursuit of the higher things of life. The friars of De Soto's party that chanted the *Te Deum* at the historic raising of the cross, the first glorious incident in Missouri history; the black gowned hunters of souls that voyaged down the Mississippi centuries ago or celebrated the most solemn rite of Christianity in the wilderness that once overlay the site of our fair city of St. Louis; the redoubtable De Smet, spanning half the continent and that a trackless waste in his pursuit of souls; to these and their associates and all others who in the role of missionaries have identified themselves with the opening chapters of Missouri's history, we tender today an eager tribute of gratitude and respect. Going forth in response to the mandate of Christ, their King, they were minded to teach the nations they found sitting in darkness and the valley of the shadow of death. May the memory of them never perish from this land which felt the hallowed touch of their footsteps—and may the sons and daughters of Missouri conceive a higher esteem and deeper affection for their beloved commonwealth because of these devoted missionaries of the cross who, building better than they knew, laid the first foundation stones in the fabric of Missouri history.

WAR WELFARE WORK

DOMESTIC SECRETARIAL SERVICE

The following very interesting account of welfare work was written by James F. O'Connor, who served as a Knights of Columbus secretary at Camp Funston for more than a year. The reader will at once be struck with the highly intelligent outlook indicated by the letter. O'Connor, like most of the mature, well-informed men who accepted secretarial service with the Knights of Columbus, saw with the mind as clearly as with the eye. Like all the secretaries, too, he had an appreciation of the mental requirements. Able to see the humorous side of every event or incident he was capable of communicating a similar spirit to those whose welfare was being sought. It would be difficult to find a more readable account of war welfare work than this letter from James F. O'Connor, written at a time when his life was despaired of, and chiefly upon a bed of pain. Fortunately the writer has survived, let us hope for many years of useful work.

My assignment found me always with units in which there were far less than the average percentage of Catholics, but from first to last I enjoyed happy, intimate relations with *all* the enlisted men and received every acceptable courtesy from their officers. Of course our activities were chiefly with the enlisted men and their freedom and easy comfort in our "huts" was not to be lessened by the presence of their officers save on brief business calls. I remember one exception to this practice: Major General Lutz Wahl, Commanding the Seventh Division, was an interested, understanding friend and he frequently dropped in on "Casey" in our No. 1 House. He was especially interested in educational matters at that time and to the last hoped that we would have charge of the Army Schools. His manner of speaking to me about the soldiers always pleased me. He would say: "Well, O'Connor, I guess we will send some of your boys away tomorrow." Or (when it was rumored the Division was going to the Border): "O'Connor, will you go with your boys to Mexico?"—On which occasion I replied, "If permitted I will go with 'em to a hotter place than that." It was his speaking of them as "*your* boys" that showed his understanding. He knew I loved them and I knew he did too. It was in General Wahl's period of command that the R. O. T. C. came to our camp from several states for a summer training course. Most of these school boys in uniform were earnest, ambitious lads, keen with military spirit, but of course there were some who came for a lark—and soon fell out. I overheard one of these latter rebuking another for

saluting a K. of C. secretary. "You don't salute those fellows, they're only Welfare men." A veteran (of three years!) passing by, *rode* him thusly: "Say you—(censored)—we and all our officers salute them; who in h—ll do you think you are?"

The Mass in our house was always impressive and edifying, and the brief sermons and the prayers for dead comrades were unusual and touching. Regarding the Mass: I liked to have a couple of the men act as servers, and there were some who did it with the reverent ease of seminarians. Most of the time I did the serving, however, though there was a captain who wished the privilege, but who, because of duty, was generally late and who looked reproaches at me for beating him to it. I had to be careful, in summer, to cut the candles in lengths of two or three inches. If set up in a greater length the heat (110°, and more sometimes) would melt them to droop over the candle sticks and set the altar afire. At the same altar in winter (10° below) I have opened my blouse and shirt to melt against my breast the ice in the cruet, for the ablutions. As you know the Mass was the only public religious exercise of our camp activities, and so truly did we live up to our slogan, "Everybody Welcome," that some non-Catholic recruits were a long while in camp before they knew that we were Catholics and then they would tell us what awful things they had believed of us. One of our secretaries—he is sheriff in a western state—was not aware of the absolute ignorance of and prejudice against Catholics which prevails in some places not yet reached by the Extension Society. A group of four recruits came from one of these districts and one of the four fairly lived in our No. 1 House in every free hour. He was only a boy and he was *always* hungry, and the meals, generous as they were, didn't come often enough for him. I had given him some candy one evening after listening for a while to his boyish, friendly talk, when he turned to the elderly secretary near me and proceeded to give old gentleman his unexpurgated opinion of Catholics. As the young fellow went on Mr. Secretary's grey hair seemed to stand, his eyes to be leaving their sockets, while he sputtered and struggled for words to express his amazement, horror and rage. The old man I think never forgave me for my behavior then. My uncontrollable laughter, however, startled him and the boy into an escape from a dangerous situation. The secretary could see nothing but an insult to us both and I had difficulty in showing him that the work of our Order had received a test and a compliment. The boy had received from us all the comforts he had known in the army, and we had not proselytized, had not spoken of our religion to him. The story spread about and seemed to impress the officers, non-Catholics, as they were. The General asked

me for it: "O'Connor, I hear you have another good one, tell me!" He saw the incident as I did. The young lad of course was afterwards in a better attitude toward Catholics. In line with this I was many times questioned about one particular matter, and what a thrill I felt on these occasions! There would always be about the same introduction. A soldier would come to me saying: "Sir" or "Mr. O'Connor, may I speak to you privately about something?" Of course I had many such conferences about sickness at home or other troubles, but these were different. Sitting down with me in office or library or elsewhere the man would say, "What can I do to become a Catholic?" The rest was easy—and beautiful. Every such man was faithful (in most cases I was his sponsor at baptism afterwards), and it was most edifying to see them devoting much of their free time to the chaplain's instructions or in some corner apart digging into "The Faith of Our Fathers," the Catechism and other books we gave them.

One day I was sponsor for an old time Sergeant and was to be best man at his marriage next day. Both Sacraments were administered, as was his First Communion, in the tiny Sanctuary adjoining our hall. The bride was coming alone to camp from Michigan and the grey haired secretary was to be bridesmaid, proxy for some girl in Grand Rapids. I asked him to wear a veil but he refused—profanely. The afternoon before the marriage I scouted the country for miles in the old Ford looking for flowers for the nuptial altar, and if you ever looked for August flowers in rural Kansas you will believe my search was long. I finally found a country parish whose pastor had a garden. The priest was absent, but I honied his housekeeper into letting me take all I could find and the little altar looked very sweet for the First Communion and the marriage.

One of my godsons was the champion heavyweight boxer of the outfit. When he came to me for a private talk I supposed it was in regard to a ring contest we had scheduled, but it was the other happy beginning: "Mr. O'Connor, I would like to become a Catholic." There was something unusual in this case for the big fellow was from my own state of Illinois, and his sister—they were orphans—had come to live in a village near camp. I was asked to supply the reading matter in duplicate and they were baptized together. Here was another thing in this case which gave me pleasant thought: The big boxer had for his buddy—and they were inseparable—a soldier as big as himself, who had his own religious belief, not a Catholic, yet when big Bill M. came on certain afternoons for instruction, buddy would sit somewhere near the chaplain's room, patiently waiting an hour each time for Bill to come out when they would go rollocking and

rough housing away together. He knew what Bill was doing, what Bill was going to do, and it wasn't at all what buddy believed in, *but* it was a matter of religion, of conscience; it was Bill's business, not to be scoffed at, not to be argued about. Many times during the weeks of instruction I observed him and thought how fine it would be if some of our more cultured friends could be so fair, so unselfish towards those they profess to esteem.

The last of the boys whom I sponsored in baptisms was a fine, clean man whose name spoke of Scotland. By that time I was almost ready to leave camp, all other welfare men having gone a month before and I remaining only for the formal transfer of most of our property and salvaging the small remainder. The priest who instructed him had me take him to a country church for the ceremony and neophyte and sponsor made a cold journey, for it was 12° below. This was the last use I ever made of "Casey's Car," and I thought it a fine finish. By the way, Casey's car was also always the soldiers' car. Whether it was our (very) ordinary car or our light truck it never passed a walking soldier if he cared for a ride. I've had eight or ten of the boys in and on the car between camp and Fort or Range and all secretaries were advised of the rule.

I cannot speak of these days in camp without referring to the biggest K. of C. secretary I have known. He was big in body—a lean old cavalry man of other days—big in heart and big in achievement. He was the first secretary in Camp Funston, saw the beginning of its construction, selected the sites and contracted for the building of our various Houses and saw the first soldiers arrive for training. The reservations of Camp Funston and Fort Riley, with the Ranges and such locations as Remount Station, Isolation Camp, etc., enclosed magnificent distances, and when he was secretary in charge—first general secretary in fact—he made those distances afoot. In heat and in cold he went on his way, hunting for some one, perhaps one whose mother had written to "Casey" because she didn't hear from her boy, finding him after miles of weary going among thirty thousand or more boys, and always, sooner or later, establishing "contact" with the loved ones. Casey had no car in those days and the roads and trails were rough. He it was who had a large cooking range donated by a K. of C. council and in our No. 1 House supplied coffee and food to the soldiers, who by coming to Holy Communion missed their morning mess. The men who afterwards returned to Funston for discharge invariably looked for and inquired about "the big man who used to be in charge here." And in those early days he largely financed his own noble activities. As last general secretary I had the privilege, when

all other secretaries had gone, of having him, then a civilian employe in the army, a guest in the first house he had built there, and in some bitter cold mornings when we passed up the distant mess we made our coffee on the range on which he had prepared the breakfast of so many Communicants. From first to last he expressed love in terms of service and by splendid example led and inspired us, his co-workers. He is Past Grand Knight of Topeka (Kansas) Council, James J. Lannan, of that city. (Alas! since I wrote the above I have had sad tidings. Big Jim Lannan died suddenly in Camp Funston just when the occupying division was about to abandon that field of his great work. Peace to his big soul.)

I wonder if the Catholic Chaplains have told any considerable part of their noble work? It was my great good fortune to be intimately acquainted with many of them, as Monsignor Foley, who visited us regularly can testify. On one occasion one of our secretaries, Steve O'Rourke, who was athletic director for us in Funston and Fort Riley, came down from the Fort with a priest and seeking me out said: "Jim, I want you to meet our new chaplain." I turned and at once Steve was amazed to see us embracing each other—to hear me making glad noises! It was Father Sidney Morrison of my own (Marquette) council in Chicago. His coming was a joyful surprise, and though he couldn't spend much time in the camp I saw him occasionally at the Fort and he was most helpful to me and to our work besides filling his own large duties so successfully. Another priest who should be named in Illinois' record of chaplains' activities is Father (Captain) L. A. Falley, S. J., of the 6th Inf. (th Div., U S. A. He is in Chicago now I believe. The Knights of Columbus owe him great praise and thanks for the help he gave them. Belonging to the regular forces he had the finest understanding of the men and both abroad and in camp here was a wonder-worker in getting backsliders and old hard cases back to the line of duty. He had no hours for working, but twenty-four to the day, and the tougher the case the better he liked it, and the better the case liked him after they got together. I know, because some of these same cases talked to me before and after going to Father Falley. Come to think of it, most often they didn't go to him, he went to them—and always brought them back.

Some recollections of our associates in Welfare work occur to me. First in my mind shall always be the representatives of the American Library Association. In the welfare activities in and near Camp Funston the Knights of Columbus, outside of their own personnel, had no such active helpers, no such loyal, thoughtful assistants. They were all non-Catholics, but besides their liberality in supplying books

and periodicals they daily demonstrated their real friendship. In time of need—as of a car or a driver, of coal, of ice, of anything—we seldom asked them for accommodation; they anticipated the request and offered themselves and what they had for our use. Especially in my lonely days of winding up affairs, when the government had taken over nearly everything, including the fine library, the men of the A. L. A., now employes of the government, gave me every possible help. At one time, too, Mr. Herke was an Editor of “The Funstonian” and wrote some kind things about the Knights’ activities. He was given to teasing a couple of “Y” men, and also the head of the Jewish Welfare Board,—the latter a fussy little doctor of psychology. At one time the J. W. B.’s funds were running low (so the doctor told us) and Mr. Henke took the occasion to inform him (not in our presence) that we were getting a new limousine car besides ordering creature comforts for the soldiers on an unheard of big scale. In the dark of night I passed along the street close to the veranda of the J. W. B., and overheard part of a conversation between J. W. B. and a “Y” man. The little doctor said with a groan: “My God! these K. of C.’s have money to burn!” The “Y” man replied (groan No. 2), “Yes,—and they burn it!” This same psychologist amused me on another occasion. He and one of our secretaries on the way to mess passed the building where I stood at a window. The sun was blazing, the mercury far above the hundred mark. All at once we heard a bugle sound the first note of the Retreat. The Jewish doctor—a small man—made a leap of fully ten feet to the shade of our building, our less careful Irish secretary stiffened where he stood in the sun, and both stood at attention and salute during the call and the anthem, but the Jewish psychologist had made himself comparatively comfortable. This same doctor, temporarily deprived of his assistant one week, asked if one of us would accompany him to Fort Riley to aid in his weekly distribution of cakes to the sick soldiers there. We knew how many patients were in the hospitals then and spoke of what we would have to take. The doctor discounted that number by those he calculated would be too ill to eat cakes—which was all right—perhaps. When, however, he further reduced his total by the number in the venereal section, saying they “would give nothing to such miserable menaces to society” he was informed that Casey was off him on such a stern visitation, and the doctor lacked our company. We were in close and agreeable contact at all times with the Red Cross representatives, who welcomed the class of troubles which properly we sent to them. From the beginning to the end of activities in Funston there was never any friction between the Knights and the other welfare organizations.

I must, however, say that with a few fine and notable exceptions the Y. M. C. A. personnel suffered by comparison with any other secretaries. Nearly always our programs were prearranged for different hours in the various welfare houses, so that the boys, if they wished, could attend more than one in the same evening. The fact remains that the boys were in our buildings more of the time and in vastly greater numbers than anywhere else excepting their barracks. I was always up at six o'clock and very soon thereafter they would begin to appear on some errand and at that hour usually in a hurry. Then at eleven at night or such hour as the camp regulations at various times required, some would have to be urged, with apologies, homeward. The cordiality of the "goodnights" of a bunch of fine, appreciative fellows sent one to bed happy, however tired. As a matter of fact I seldom if ever went to bed then. First a shower (this not always in very cold weather!), then into pyjamas and then an hour of reading or writing. It was one's only hour to lounge. Even that hour was frequently taken up, never unpleasantly, by a visit from some officer who, after the enlisted men were gone, came in to talk and smoke. One of these, the senior medical officer of the outfit at the time, a reserved middle-aged man, visited me near midnight several times—and talked to me of his plans for the future. After long years of service he was about to leave the service in which he had won high honors. While he would say little of these he told me before we parted that he had been honored at one time in a manner, the evidence of which he prized above all military prizes. He wished me to see his treasure and it was—a letter from a Sister Superior in behalf of her community eloquently voicing the gratitude, the high regard and the promise of daily remembrance of the Sisters for extraordinary help and kindness from him during some weeks in the great war. That was *his* cherished decoration and he concluded his story of *their* sacrifices and *their* devotion rather than of his work by saying: "God knows those Sisters helped me far more than I was able to help them." The little Welsh Lieut.-Colonel after twenty years of service has gone from the army. Wherever he may have made his home of this I am sure: no attack on Catholic Sisterhoods will pass him unchallenged. I firmly believe from what I have heard from enlisted men and from officers that the measure of understanding and respect of Catholic belief and practice by non-Catholic service men has not yet been given expression. If there is one conviction larger than others in what I have learned from our work it is the conviction that in no land and at no time were there ever servicemen the equals in conduct and character of the

trained United States service men. I do not speak of undisciplined troops, but I have been with the men of several divisions and I have marveled and have gloried in their steadiness, cleanliness and cheerful devotion. They are intelligent and observing and they return confidence for trust, in fact they are generous in all their reciprocation. Let me give you a single view illustration. At one time a number of simultaneous misfortunes, deaths or illnesses in their families and other peremptory calls took the other secretaries out of camp and left me absolutely alone in headquarters for a week. Though I was up at five, to clean up the House before six, I hardly ever sat at my desk until night and then—this is the story: I had moving pictures five nights of the week, the performance lasting seventy-five minutes. Our pictures—the newest and best to be had—were very popular. My office was in a corner at the rear of the house. When the picture play began the house was dark and all other amusements were suspended. I sat in that office with the door closed because of the light, trying to get up official records and correspondence while more than five hundred husky lads were crowded on folding chairs and benches in the hall. I couldn't see them and they knew I was not in the hall, but they were in perfect order, making less noise than a box party Grand opera, save when something comic would elicit their laughter. Incidentally that same crowd needed few sub titles to explain a picture. It was a brainy, critical body, and because Casey trusted them and told them the Huts and everything in them were their own they preserved order without orders and themselves maintained the decency (but oh the jolly, joyous decency) of Casey's House. I am frank to say they were not so trusted in some other Houses and sometimes they reached, normally I think, to apparent distrust. Another thing: I never saw a crap game attempted in one of our Houses, though I expect many will not believe that statement. Many—most of these men were rough and hard boiled, but all were decent.

Let me tell you of the closing days of our activities. I had seen my Department Director in October (1919) in St. Louis, and I was prepared for what was probably coming. Nevertheless the order for closing down and directing the secretaries (excepting myself) to leave camp, came by telegraph and was, though expected, a heavy blow. In a day or two I was saying goodbye to a few noble, dear pals, and began the tedious process of inventorying, checking, with property officers and settling differences of interpretation of the status with subordinate officers assigned to transact the government business. Then for more than three weeks I was left to await the unwinding

of official red tape. Those three weeks were almost unbearable. The weather was glorious, I had nothing to do. I might have been out riding or walking in the hills about, but I dare not leave the house lest at any hour a particular Colonel or a more particular Major might notify me of their readiness to do some business. I fretted and complained, but my superiors directed me to sit tight. I notified them I *was* sitting tight, but I wasn't sitting pretty, which gave them no worry. Finally, I was allowed to go to the General and when he learned what I was waiting for and what was *not* being done he started things and officers going some. He put a mere lieutenant on the job with me, a bashful young lad, but capable and tireless, and we put over the job. One day we interrupted our work and washed up, the young lad putting on his best uniform. Then we went to the Parade Ground where the representatives of two Nations pinned medals on my lieutenant and the division was reviewed in his honor. He helped me much, God bless him! And then a blizzard came and the mercury went to 12 degrees below and fuel was scarce, and I had to work for weeks in that temperature after helplessly waiting idle in the previous fine days until the General stirred things up. I would say something of that General, Major Gen. E. F. MacGlachlan, Jr., his father being also a General and also Scotch. Succeeding the kindly General Wahl, he came to camp the crustiest, crabbedest, hardest-boiled man imaginable. He was especially hard faced towards the K. of C., perhaps because he wanted war time rigid discipline, and when he came things were relaxed and the men given much free time, which most of them passed in our House. I am sure any enlisted man—or officer for that matter—who had once been ridden by him would go far to avoid a repetition. But the General came to better humor with us, though the story of his alteration (there are some laughs in that story) shall not be told now. I have a strong letter of appreciation of the Knights which he sent to a banquet following initiations of the council of Junction City near the camp. He also had his executive officer, Major Kroner, speak for him at the banquet, and the Major was truly eloquent in expressing his own and his General's high regard for our work abroad and her in camp. On one of those last strenuous days the General was with me in our No. 1 House going over matters with his Property Officer, who was enthusiastic about the valuable properties the Knights were turning over to the army. Fearful that his terrifying Commander didn't appreciate how much they were getting he would say something like this: "Sir, see this, we are giving receipts not for one moving picture outfit, but for five of them complete, booths and all!" And the answer

came, from a face of Scotch granite, but from a now friendly soul: "It is no more than I would expect—from the Knights of Columbus, and we shall probably need all they have given us, to help equip some other (welfare) houses, which have been stripped bare by the late occupants!" A few days later I took my leave and this hard-boiled Scotch martinet made my eyes misty, by the words of his goodbye.

JAMES F. O'CONNOR.

Chicago.

OLD MISSION "LA POINTE DU SAINT ESPRIT"

"St. Michel" it was called in the early days when the Indians trailed the Great Lakes region, rich in corn and wild in game. In all the whole Northwest, that land of Indian legend and song, you could not find a piece of ground more closely woven with Indian life and the coming of the white man than this lovely island of Madeline in Lake Superior. Proudly did the Indians boast of it as their "Capital," with its virgin forests of pine and birch, its shores fringed with long stretches of sandy beach and great red sandstone cliffs, its days filled with brilliant sunshine and balsam laden air.

Romantic authors and tourist agencies have wildly lauded Madeline with its natural charms and centuries of historic associations, but in their weaving of Indian tradition into fact, they have given a general impression "that the first Jesuit Mission on Lake Superior's western shores was on the island, where the village of La Pointe today stands. This is far from true.

Let your imagination carry you back to the early days of the year 1659, when the shores of Chequamegon Bay first echoed to the footsteps of the "White Face" and the Bay was a ¹ favorite resort of the savages. Protected on the east by a long narrow strip of land almost meeting the largest island of a group hemming in the Bay on the north; the dense forests of the mainland coming down to the sparkling waters edge; the open beaches and deep ravines, all offered a secure refuge against their enemies, the Iroquois from the east and the Sioux from the west.

² Radisson and Groseilliers, Fathers Allouez and Marquette—these were the brave and high-spirited men who followed each other in the discovery of Chequamegon Bay.

³ Radisson in his records tells how "he and Groseilliers (two French fur-traders) went half a day and weare forced to make a carriage to a point and as we came to the other sid we weare in a bay of 10 leagues about. The same point was a cape very much elevated, that should be very fit and advantageous for the building of a fort, which we did the following spring. At the end of this bay we landed

¹ *Jesuit Relations*, 1664-67, p. 297, Allouez letters.

² *Wisconsin Historical Collection*, Vol. XIII, p. 400.

³ *Wisconsin Historical Collection*, Vol. XI, p. 72.

and we gave thanks to the God of Gods to see ourselves in a place where we must forsake our boats." ⁴ (The landing was on the mainland between what is now Ashland and Washburn.)

⁵ The writings of Father Allouez to his Superior-General at Quebec, of his arrival on the shores of the Bay in 1665 and the naming of his Mission, discredit forever the Indian tradition that the first home of the Catholic faith was on Madeline Island. "We chose a site not far from where Radisson erected his log fort six years before, and the long narrow breakwater of sand and gravel to the east guarding the Bay, led me to name the Mission 'La Pointe du Saint Esprit'" (Point of the Holy Spirit).

Only those of us who have read the history of these early missionaries know aught of the varied experiences and hardships which came to Father Allouez. Upon landing he erected a rude semblance of an altar on the beach, open to the sky, and there the first service on those shores was celebrated with Water and the Word, which deeply impressed the great crowds of redmen, who watched the arrival of the "Black Gown" and his strange actions.

With the help of some friendly Indians, who volunteered to hew the logs, and cut and shape the timbers, the log Mission hut was built, which Father Allouez named "La Pointe du Saint Esprit" and opened to the curious savages who came from far and near in warpaint and feathers, to listen to his words.

Life was not an easy one for the Jesuit Fathers among the villages and clearings. The wigwams and rude log huts, each with only a hole in the roof to let the smoke out, were dirty and unkept. The continual quarreling of the natives, the noisy play of the children and dogs, the feasts and ceremonies of Indian life with their songs and dances and wild music, and the racket made by the "medicine men" in their efforts to drive the evil spirits away, were all most annoying. Firm in his simple faith that the evil one dwelt only in the minds of the scheming "medicine men," Father Allouez was hard pressed to heal with the few simple remedies of the white man he had on hand, and to make the Indians lose faith in the power of their various Gods. There were dangerous journeys to be taken, rough trails to be treaded with great difficulty, and toilsome trips with paddle and canoe back and forth. Sometimes he went alone, again with the redskins for companions, when to keep the peace he good-naturedly shouldered his

⁴ Thwaite's History "*Father Marquette*," p. 70.

⁵ *Jesuit Relations*, 1666-67, Allouez letters.

share of the burden. Welcome and unwelcome were his visits, ⁶ often he was buffeted by the hostility of the savages, and many a time worn out and with hands raw from the paddle, he had to build himself a shelter to lay his head.

Many were the difficulties and discouragements, but faith did not fail the brave Jesuit Father. ⁷ These were a lost people with various gods in the sky, the air, the water, the woods and the earth. ⁸ The salvation of souls was at stake and unselfishly he gave of himself to carry out the work of the Church, to visit the sick and the dying, to baptize and instruct those who were willing to learn the Gospel, and to strive to teach the Indians better ways of living. It is told of Father Allouez that "during a season of storms the natives crowded along the shore one morning and cast food and clothing into the waves as a sacrifice to the Storm God, wildly beating their drums and shrieking at the top of their voices. But the rain did not cease and past the noon-hour a darkness fell and all were sore afraid. Father Allouez, who had been quietly moving about among the different groups, repaired to the Mission and spent several hours in prayer, after which the clouds disappeared and the sun made a glorious sunset. A large number of the Indians embraced the faith because Father Allouez's prayer had banished the storm, but the majority forgot it in wild chanting and dancing."

⁹ Patiently he labored at his task day after day, gaining a little band of converts, until after four long years broken in health and saddened at heart, he was transferred to "a more favorable surrounding," and the Mission "La Pointe du Saint Esprit" stood silent and alone.

But not for long. ¹⁰ Years before in 1637 in the ancient city of Laon, about eighty-seven miles outside of Paris, whose buildings testify to stirring scenes in the troubled history of France, was born Jacques Marquette, ¹¹ whose ancestors were valient men in the many conflicts within its walls, and distinguished in diplomatic and political life. Born into the luxury and wealth of one of the most prominent families of this rocky fortress city, noted for its piety and learning, this high-spirited youth in his seventeenth year discarded a life of statesmanship

⁶ *Jesuit Relations*, 1664-67, p. 305, Allouez letters.

⁷ *Jesuit Relations*, 1664-67, p. 285.

⁸ *Jesuit Relations*, 1664-67, p. 281.

⁹ *Wisconsin Historical Collection*, Vol. XIII, p. 406.

¹⁰ Hedges' *History* "Father Marquette," p. 18.

¹¹ *Wisconsin Historical Collection*, Vol. XIII, p. 397.

in surrender to the Service of the Cross. ¹² In September, 1669, braving the perils of the vast unknown and the early winter of the northern lakes, with its tempestuous storms and varying winds which laid a deep blanket of snow on the ground and piled it high in drifts, and covered the rivers and creeks with ice, this young Jesuit was on his way to the farthest French outposts of the American wilderness, from Sault Ste. Marie.

His description of the long journey and his arrival at the Mission is too long to repeat, but ¹³ "he found the Hurons to the number of 500 souls all baptized, although they were far demoralized by the example of their neighbors, and retained but little of the old faith." The Ottawa tribes were unusually superstitious, but seeing that Father Marquette was the bearer of presents, the savages in robes of fur and feathers, and belts of gayly colored beads, listened attentively as he proclaimed the Gospel.

A great Council was held shortly after his arrival, and he was invited to be present. There for the first time he heard of the large nation who were to end his work and that of Father Allouez on those shores. This holy man of vigorous spirits and joyous disposition, entered into his work with a zeal and enthusiasm rare in the annals of any church. He familiarized himself with the Indian customs and quickly grew accustomed to their corn and smoked meats, which made friends of the mocassined redskins, although he did not know their language perfectly. His days were long ones, spent in visiting, religious services, teachings and instruction, the making of weapons and dishes for personal use, and the procuring of fish and game for food.

Marvelous was the care and taste displayed by him in decorating the interior of the Mission hut, with pictures of the Holy Family and the Saints, and a few silver vessels, and there he baptized the children and held services with all the ceremonies of the Church. Certain days were set for the older men to come and be instructed, while the children gathered every day to study the Prayers and the Catechism.

Often did his labors take him to the island of St. Michel, the largest of the group hemming in Chequamegon Bay on the north. The savages found the island, with its dense forests, a safety spot for their women and children against their enemies, and here the wandering tribes camped and spent their days in hunting and fishing, and plant-

¹² *Jesuit Relations*, 1669-71, p. 169, Marquette letters.

¹³ *Jesuit Relations*, 1669-71, p. 169, Marquette letters.

ing small fields with corn and squashes and tobacco. The Relations, 1670-71, describe well the close of Father Marquette's labors about the Bay. "A certain warlike people called the Sioux had made themselves feared by all their neighbors. They lived near and on the banks of the great river Misisipi in fifteen villages, and know not how to till the soil. The Indians about the bay had thus far maintained a sort of peace with them, but relations became embroiled during the winter, and fearing that the storm might break over them at any moment, it was deemed best to leave their location."¹⁴ Before this Father Marquette had often sent these western warriors religious pictures, but with a declaration of war these were returned. Little time was given for deliberation.

The splendid hunting and fishing had to be abandoned, as well as their cultivated fields, and speedy runners carried the message of the Sioux to the distant villages. Large stores of dried foods were collected in the Mission. And on St. Michel Island, famed for its birch, did the Hurons cut and hew the wood, and construct the hundreds of canoes with cedar ribs and coverings of white birch, the whole so light they could be carried on the back.¹⁵ The Hurons decided to return to their earlier home on the island of Michilimackinac, near the Sault, where a Mission had been established, and the¹⁶ Ottawas to Manitoulen Island in Lake Huron. Through all the preparations for departure moved the spiritual-face and form of the brave Father, whose words and counsel carried great weight with the redskins.

From Indian tradition comes the story that "when all the canoes were packed and ready, the "Black Gown" held a farewell service in the Mission hut, repeating the service of the Church and praying a safe return for them all to their old homes in the east. And when the little crafts were well started on their journey of five hundred miles and more Father Marquette dropped his paddle, and with bowed head and uplifted hand spoke a "benediction" as the forest-mantled shores sank from sight in the West.

¹⁷ Forever was the little Mission "La Pointe du Saint Esprit" deserted. Never again in the history of New France was the region about the Bay called "La Pointe" after the Mission, to hear the footprints and echo to the words of a Christian missionary, abandoned to the Indian and the fur trader.

¹⁴ *Jesuit Relations*, 1671-72, p. 115, Marquette letters.

¹⁵ *Jesuit Relations*, 1671-72, p. 117, Marquette letters.

¹⁶ *Wisconsin Historical Collection*, Vol. XIII, p. 407.

¹⁷ *Wisconsin Historical Collection*, Vol. XIII, p. 407.

Let us turn our thoughts to the island of St. Michel, whose southern portion was named La Pointe by the fur-trader. The Indians first settled on the island in 1490, after which strange pictures follow each other down history's pages. ¹⁸ The savages lived and ruled upon the island and yearly battled with their enemies, the Sioux, on the mainland.

Then came a quarter of a century when the island was vacated by the Indians, because of the fanatic ideas of the "medicine men" that evil spirits dwelt there.

In 1726 the first trading post was established, due to the island's fine harbor and protected position. For years the island was the headquarters for the entire Northwest, for the fur-trading business. ¹⁹ In the same year New France sent Le Seuer to build a fort on the island, because the Sioux claimed title to the mainland and the island, and the latter was a safer position. ²⁰ The fort was established to protect the traders, and it was the frontier post of the French government with a host of officials and the rigid discipline of a military post, until 1763, when the French surrendered to the English, who never occupied the island, but moved everything of value to the Sault.

Here is another picture. ²¹ Early in the 19th century Michael Cadotte, an ancestor of the Cadotte family, still living on the island, founded a settlement on its southern shore and called it "La Pointe." A short time later he married the daughter of one of the prominent Chippewa Chiefs, "White Crane," and took her to Montreal to be educated. There she became a convert to the Catholic faith, and received the French name of Madeline, and on her return the name of the island was changed to "Madeline."

In 1812 Congress passed a law forcing the Hudson Bay and Northwest Fur Trading Companies, established on the island, to return to Canada and the American Fur Trading Company took their place.

Down the years the Catholic missionaries bravely kept the Gospel light burning on the island. The old Catholic cemetery, still standing near the southern shore, testifies to their labors, the white slabs and little dilapidated wooden huts called "dog houses," bearing the names of many Chiefs who reigned upon the island, their braves, and noted men of the French occupation.

¹⁸ *Wisconsin Historical Collection*, Vol. IV, pp. 232-233.

¹⁹ *Wisconsin Historical Collection*, Vol. XIII, p. 408.

²⁰ *Wisconsin Historical Collection*, Vol. IV, p. 247.

²¹ Hedges' History "Father Marquette," p. 20.

²² In 1835 Father Barago erected a chapel of logs by the side of the Indian graveyard, just 165 years after Father Marquette had closed his Mission on the mainland to the south. This building was enlarged in 1841, and stood until only a few years ago when it was destroyed by fire, together with a famous painting, "Descent from the Cross."

²³ Indian tradition claims that the picture belonged to Father Marquette and was placed in his Mission on the island. But here again tradition falls far short of the truth. For when Father Barago returned to Rome in 1840 to secure funds to enlarge his chapel, the picture by an Italian painter was presented to him by the Pope. That it belonged to Father Marquette is absurd, for surely he would not have left such a valuable article behind him on his departure from Chequamegon Bay.

The date is uncertain when the Sioux finally yielded the island to the Chippewas, who took possession, but it was early in the eighteenth century. Buffalo, the most prominent Chief of all the great Chiefs of the Chippewas, often told of the first Council Fires of the Chippewas, which were kindled on the island, and were kept burning until the white men put them out.

Old Treaty Hall (a long, low wooden building still standing a memorial to the past) was built in 1836, and there the Indian Chiefs and braves assembled once a year in war-paint and feathers to receive their dollar allowance from the "White Father" at Washington. And in October, 1842, Poganegoshik with other Chippewa Chiefs ceded all their lands to the United States.

Then—the sad ending to a long historic life; the United States took a hand in the life of the redman and established the Odanah Reservation on the mainland in 1854, and the Indians were transferred there, to be slowly taught the teachings of civilization. The beautiful island was left to the pursuits of a few fishermen and fur-traders, and "La Pointe," once the County Seat, and a setting for many historical events in connection with the development and settlement of the "Great North Land" became a quiet little country village, and the Catholic Mission was transferred to the Reservation under the charge of Father Barago, now a Bishop.

Thus reads the story of the old Mission "La Pointe du Saint Esprit," founded by Father Allouez, which under Marquette ended in

²² *Wisconsin Historical Collection*, Vol. XII, p. 445.

²³ *Wisconsin Historical Collection*, Vol. XII, p. 446, footnote.

failure; the settlement of "La Pointe" on St. Michel Island, which has survived the years. Time has changed Madeline Island, but to those of us who know the history of the region round about Chequamegon Bay, the name of the little village of "La Pointe" on the island calls forth more than mere interest in its few relics, for one's mind dwells on the lives of the brave and faithful Jesuit Fathers, whose Mission was the frontier post of the Faith.

HELEN CAPPEN.

Milwaukee.

MONSIGNOR DANIEL J. RIORDAN

"No one knew him but to love him." Monsignor Riordan wrote these words a short time ago in this magazine in memory of Dr. Dennis Dunne, Vicar General of the diocese under Bishop Duggan. They may be fittingly said of himself.

When on Tuesday, February 14, death claimed Monsignor Daniel J. Riordan there passed from our midst one of the best known, most highly honored and most dearly loved priests in all Chicago. He was ever intensely human, sympathetic in all trouble, kindly at all times, with a keen sense of humor and yet always with a little background of dignity and reserve which made one feel that one was in the presence of a priest of the Most High.

Born in Kansale, County Cork, Ireland, August 6, 1846, he came to Chicago with his parents in April, 1848. He attended the parochial school at St. Patrick's parish near which church his family resided. In 1859 he entered the University of St. Mary of the Lake and one of the last bits of writing he ever did was the history of that institution, forerunner of all the great schools and the magnificent Seminary of the present day, an article which appeared in this magazine in October, 1919.

He remained at St. Mary of the Lake until 1863, with the exception of one year passed at the seminary of Our Lady of the Angels, Niagara Falls, New York. In 1863 he went to Belgium and studied two years in the Petit Seminaire of Malines. From 1865 to 1869 he was a student at the American College of Louvain where he studied philosophy and theology. He was ordained at Malines, Belgium, May 22, 1869. He remained one year in Germany and Italy spending most of the time in Rome where he was present at the opening of the Vatican Council, December 8, 1869. He returned to Chicago in September, 1870, and was appointed to take charge of St. Rose's Parish, Wilmington, Ill.

In October, 1872, he was made chaplain of Mercy Hospital and one year later appointed chancellor and secretary to Bishop Thomas Foley. He continued in this office until his appointment by Archbishop Feehan, the successor of Bishop Foley, to take charge of a new parish, the confines of which were Thirty-Seventh Street on the north, Forty-Seventh Street on the south, the Rock Island railroad tracks on the west, and Grand Boulevard on the east. We many of us remember that old frame church which for many years had served as St. Anne's parish church, and had originally been a Jewish

synagogue. Indeed there was some lamentation among Father Riordan's friends who felt that he was being sent into exile so poor and out of the way was the parish. St. Elizabeth of Hungary was chosen as the patroness of the church, because it was on her feast, November 19, 1881, that the order for moving the church from its original location at Fifty-Fifth and Wentworth Avenue to the new location at Thirty-Ninth and Root Street was given.

The first Mass was said in the church by Father Riordan on Christmas day, 1881. The parish grew rapidly and a few years later another church was built whose cornerstone was laid by Most Rev. Patrick Augustus Feehan, D.D., in 1884. It was dedicated on November 1, 1884, by Monsignor Riordan's brother, the Most Reverend Patrick W. Riordan, D. D., then coadjutor bishop of San Francisco, afterwards archbishop of that see.

Later property at the corner of Wabash Avenue and Forty-First was purchased and the cornerstone of the present church was laid in April, 1891. The church was dedicated on June 18, 1892, by the Most Reverend Patrick Augustine Feehan, D. D. It sometimes seems as if those were the days of great oratory in the Church. All Chicago was present at the dedication. Rt. Rev. John Lancaster Spalding, Bishop of Peoria, preached at the morning service, Rt. Rev. John J. Keane, Bishop of Dubuque at the evening celebration. There were many comparisons of the two sermons. Both were splendid orations, quite different in style and in delivery but equally moving in their fervid appeal.

Indeed it is impossible to write of Monsignor Riordan without alluding to his wide and influential circle of friends. First among them was that shining light in the American church, Rt. Rev. John Lancaster Spalding of Peoria. Rather small in stature with keen gleaming eyes and alert in all his movements he impressed one instantly as a live wire, if one may use a colloquialism in speaking of a dignitary of the Church. Indeed Bishop Spalding himself would have abruptly disclaimed the charge that he was a dignitary of any sort. His own shafts of satire and ridicule were often merciless. Even his brother bishops did not always escape them.

At the golden jubilee of Notre Dame University, Bishop Spalding gave the address in the afternoon from the front porch of the main building. Grouped around and back of him were bishops in their purple robes from all parts of the country and in the centre the venerable and smiling Cardinal Gibbons. The campus was thronged with people. They even crowded up the great wide steps of the portico. Just a few feet below Bishop Spalding was a veteran member of the



RT. REV. MSGR. DAINIEL J. RIORDAN

Born August 6, 1846, died February 14, 1922.

Ancient Order of Hibernians with his green regalia around his neck and the white feather on his hat considerably bedraggled and the worse for wear. His hands were lifted and joined as if he were in church as he gazed at the bishop with a look of absolute reverence on his face. Bishop Spalding had chosen as his subject "Hero Worship," and he was inveighing against the propensity of young people to make heroes out of characters who were not worthy. He cited a number of instances and then with a malicious twinkle in his eye and with a slight sweep back of him he exclaimed: "Put a bit of purple on a man and he is a hero." There was a noticeable restlessness in the rear, a smile flittered over Cardinal Gibbons' face, but the look on the countenance of the Ancient Hibernian was at first puzzled, then aghast, then tranquility came again with the thought that a Bishop had said this, so of course it must be all right.

Another warm friend of Father Riordan was the great archbishop of St. Paul, Most Reverend John Ireland. They spent many evenings together at my father's house and one of the delights of my girlhood was sitting in a corner of that book lined parlor with its blazing grate fire and listening to the conversation of these high lights of the Church. The then Bishop of St. Paul and Bishop of Peoria were devoted friends quite dissimilar in character. Bishop Spalding was a great tease. He would poke fun at Bishop Ireland and torment him ceaselessly. Bishop Ireland would just smile and rub his hands together, a favorite gesture of his, ignore his adversary completely until the shafts became too keen when suddenly he would make a swift and telling retort and there would be general laughter. Bishop Spalding would subside for a while. Then he would begin again. And so the evening would pass. "Father Dan," as he was always affectionately called by all who knew him, would listen mostly in amused silence to this battle of wit, though sometimes he, too, would take part in the affray backed up by my father.

These meetings were more frequent during the existence of the Irish Catholic Colonization Association, of which they formed the most active part. This society had been formed for the purpose of getting people away from the crowded tenement districts of the great cities out on to the farms. Colonies were started in Minnesota, Nebraska and Arkansas. In spite of some setbacks, noticeably the ructions raised by the Connemara contingent, the Society did a great amount of good. Father Riordan was one of its most active members.

He was also greatly interested in the welfare of the colored people. His kindliness of character had a great attraction for them. Just a few months before he died while paying me a little visit he told an

amusing story which illustrated this. He was sent for to the parlor one day as a "colored lady" wished to see him. When he entered the room a large colored woman rose up, telling him that she had come to take the pledge. She wished to take it in "writin'" and to take effect two days later.

"But why do you not take it from today?" asked Father Riordan.

"Well, you see," she replied, "tomorrow is the Fourth of July and there is to be a picnic."

"Oh, I see," said Father Riordan, "but don't you think that is rather a bad plan? Hadn't you better take it from today? You live in this parish I presume?"

"Oh, no, I don't," she answered.

"What parish do you live in?" he asked.

"Well, Father, I don't jest rightly know. You see, I ain't no Catholic, but I've seen you, heard you talk and I knew if I took the pledge from you *in writin'* I'd keep it." So did his influence extend outside of his own Church to the wayward of other faiths. Father Riordan officiated at the Baptism of my second son, John Ireland, in the chapel of the old Sacred Heart Convent on Taylor Street. Coming over for dinner after the christening, he said as he entered, "You won't mind if I bring my altar boy with me to dinner?"

"Not at all," I said. "Anyone whom you wish to bring is welcome," though a bit puzzled at the request. A few moments later the altar boy appeared in the person of the silvery haired and venerable Monsignor Nugent of Liverpool, an old friend of the family, who had arrived unexpectedly in town and had offered himself as an altar boy for the ceremony. Everyone said it was the most beautiful and impressive Baptism they had ever seen. Even the christening of a younger brother a few years later by Cardinal Satolli did not compare with it. Perhaps those two splendid priests had something to do with the vocation that has come to that boy baptized in the dim old convent chapel.

It has always been generally supposed that Father Riordan was more than once offered episcopal honors, but he preferred to remain at the church and among the people that he loved. In March, 1917, upon the recommendation of the Most Reverend George W. Mundelein, he was raised to the dignity of domestic prelate with the title of monsignor. It was an impressive scene in that beautiful Gothic church of St. Elizabeth. One little incident perhaps passed unnoticed. The High altar was aglow with lights and flowers, the church was crowded to the doors with friends from all over the city. A stately procession moved up the centre aisle and with the Archbishop in his gorgeous

robes of purple and ermine was the black clad figure of the new aspirant whom everybody called lovingly, "Father Dan."

As he passed the front pew in which sat his beloved sister, Mrs. Thomas Lilly, he turned and looked at her. It was such a look of tenderness and solocitude as those who saw will never forget. Happy the sister who had such a brother!

St. Elizabeth's witnessed one more scene in the history of this zealous priest who had served it so many years. Never did it look less mournful than on the morning of his funeral, and it was fitting that it should be so. There was mourning of course, there were tears in many eyes for the dear, kind friend that was gone, but deeper than all this there were uplifted hearts and the feeling that the Master whom he had so faithfully served had gently taken him home. Chicago will miss him greatly, but it preserves a splendid and beautiful memory of this tall, ascetic looking, gentle voiced priest who toiled faithfully and well for so many golden years for the Master in whose service he had enrolled.

Rt. Rev. Edward F. Hoban celebrated High Mass, Rev. P. W. Dunne served as deacon, Rev. Thomas Farrell as sub-deacon and Mgr. M. D. Connolly of San Francisco, was assistant priest. The last absolution was pronounced by Rt. Rev. Edmund Dunne of Peoria. Among those present were Bishop Ledvina of Corpus Christi, Texas, many Monsignori and over one hundred and fifty priests.

The sermon was preached by Rt. Rev. A. J. McGavick and was eloquent and touching. It dealt solely with Monsignor Riordan's life as a priest and the thought was voiced that as a priest he would ever be remembered in this city that loved him so well.

MARY ONAHAN GALLERY.

Chicago.

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EDITORIAL COMMENT

Current History.—While the January number of the ILLINOIS CATHOLIC HISTORICAL REVIEW was in course of preparation some momentous events to become, beyond doubt, important history have occurred. The greatest of these of course is the death of Pope Benedict XV, and the selection of his successor, Pius XI. This great pontiff has long since been incorporated in the world's history. He was a man of great importance even before his selection to the chief pastorate of Christendom, but almost every act performed by him since his elevation to the Chair of Peter has been such as true history is made of. He came to his exalted office at a juncture when every day's doings were translating themselves into history. He found the whole world in the throes of destructive war, the forces of malignant hate and anger dominating civil society, and more than any and all others his was the voice raised for peace. He, almost alone, represented the doctrine of love and forbearance. Despite the fact that

civil governments under the influence of passion and prejudice turned a deaf ear to his appeals, he continued his importunities, and by sheer force of righteousness kept alive the spark of human brotherhood, almost extinguished in the counsels of men. In moments of hate and anger some of the parties to the conflict purported to discern favoritism in isolated acts or expressions of the Holy Father, but even before his death it was conceded beyond controversy that his every act was that of a true father solicitous for the welfare of all of his children. His life ended, Pope Benedict XV, though virtually ignored by the ruling powers, will take his place in history as the most worthy outstanding character of the great world war. At the close of this magnificent career another figure takes an advance position on the pages of history, that of Achille Ratti, Pope Pius XI. The story of the new pope will however bear postponement. A current event of singular interest to the Church in America, and especially in Chicago and the West, was the elevation of Msgr. Edward Francis Hoban to the Episcopal dignity. Perhaps in no instance have ability and popularity been so happily combined as in the case of Bishop Hoban. On account of these notable events we have felt justified in holding the publication of the present number beyond the usual time, and we commend especially the article concerning the papacy by the distinguished newspaper man, Anthony Zcarnecki, to the perusal of our readers.

Death of a Beloved Pastor. It is with sorrow that we chronicle the death of Rt. Rev. Msgr. Daniel J. Riordan. After this number of the ILLINOIS CATHOLIC HISTORICAL REVIEW had gone to press the sad intelligence reached us of the demise of this distinguished clergyman, especially dear to those connected with the ILLINOIS CATHOLIC HISTORICAL SOCIETY, since from its inception he has been not only chairman of the board of directors, but a most beloved associate and wise counsellor. Msgr. Riordan had of course outlived the allotted three score and ten, but he was so astute as to make men forget his age and ascribe his ripeness and acumen to a depth of knowledge. Amongst all the clergymen of the archdiocese of Chicago, tenderly regarded as most of them are, there was perhaps none more revered than Father Riordan. All who knew him could wish him length of years. Mary Onahan Gallery has written a biography of the late Monsignor which will be found in this number of the ILLINOIS CATHOLIC HISTORICAL REVIEW.

BOOK REVIEWS

The Catholic Church in Chicago 1673-1871. Rev. Gilbert J. Garraghan, S. J. Loyola University Press, 1921.

This neat volume of 236 pages contains an intimate and very interesting story of the Catholic Church in Chicago prior to the great fire of 1871, by a writer that has made himself familiar to the readers of historical publications in the Middle West during recent years, Rev. Gilbert J. Garraghan, S. J., of the St. Louis University.

Father Garraghan divides his story into nine chapters under the following headings: Early Missionary Visitors, The Pastorate of Father St. Cyr, 1833-1834, Bishop Bruté and the Mission of Chicago, The Pastorate of Father St. Cyr, 1834-1837, Bishop Quarter, Bishop Van de Velde, Bishop O'Regan, Bishop Duggan, Bishop Foley and the Fire of 1871.

The first sentence in this interesting book challenges attention: "No other state of the Middle West traces its historical beginnings more remotely into the past than does Chicago." While as the writer says, the civic organization of Chicago dates only from the third decade of the nineteenth century, yet "long before the close of the seventeenth century the locality that was to see its growth had found a place in the permanent records of the times. As early as 1688 the name of the city had been written into the geography of the day, Franquelin's famous map of that year showing 'Fort Chicagou' on the site of the future metropolis; and this thirteen years before Cadillac founded Detroit, seventy-six before LaCledé set up his trading post in St. Louis, and a hundred before Denham and Patterson planted the village that was to develop into Cincinnati."

These remarks serve to introduce the earliest explorers, Father James Marquette, S. J., and Louis Jolliet, and the story of their journey down the Mississippi and across what became the state of Illinois and the site of Chicago, as well as the missionaries, the first heralds of Christianity and civilization that succeeded Father Marquette.

Painstakingly Father Garraghan traces each subsequent visitor to the site of Chicago during the seventeenth, eighteenth and very early years of the nineteenth centuries, all of whom during that period were Catholics. Through the story runs the names of Father Marquette, Allouez, Rale, Gravier, Pinet, Bineteau, and Marest,

Jesuits, De la Ribourde, Membre and Hennepin, Recollect Franciscans, Montigny, Davion and St. Cosme, Fathers of the Foreign Missions of Quebec, Richard and Badin, Sulpitians,—all of these in the early days before there was a legal organization as town or city. The reverend historian has enriched this part of the story with numerous authoritative letters, documents and references, thus building up the most satisfactory account of the period that has been written.

Father Garraghan's account of the new Chicago, if from necessity, different than the chapters preceding, is nevertheless absorbingly interesting. Here he traces not the missionaries alone, but the earliest inhabitants, descending to details, and providing an intimate relation of the men who laid the foundations of Chicago and of the events which were the forerunners of the stupendous development of the great city.

Not before has the story of the establishment of the Church in what may be called modern Chicago been so well told. Rev. John Mary Iranæus St. Cyr, the first Chicago pastor of modern days, came from St. Louis, sent by Rt. Rev. Joseph Rosati, Bishop of the diocese of St. Louis. The records and correspondence relative to Father St. Cyr's assignment and administration remain in the archives of the archdiocese. Father Garraghan has for some years carefully studied these and was accordingly highly qualified to write an authoritative account. He was besides reared in Chicago and intimately acquainted with locations and traditions, and, accordingly, when he mentions the location of a church or building he knows whereof he speaks. In this connection Father Garraghan has brought out numerous facts that have not before been made entirely plain.

It is peculiarly fortunate that Father Garraghan should have undertaken the project of writing an account of the Catholic Church in Chicago, due to the fact that although the Chicago diocese was created in 1843, the territory soon became a part of the ecclesiastical Province of St. Louis, and while the first bishop, the Rt. Rev. William Quarter, D. D., was selected from the parent diocese of Baltimore, the immediately succeeding bishops came from St. Louis, and while Father Garraghan has given an admirable account of the administration of Bishop Quarter, he was peculiarly at home in detailing the record of Rt. Rev. James Oliver Van de Velde, the immediate successor of Bishop Quarter, and that of Rt. Rev. Anthony O'Regan, next in succession, and Rt. Rev. James Duggan, all three of whom came from St. Louis. The first was a Jesuit prior to his consecration,

the others betimes instructors in the colleges or seminaries of St. Louis. By a search of the records of his order Father Garraghan has been able to give us numerous new facts of interest relating to Bishop Van de Velde. The archdiocesan archives freely drawn upon by Father Garraghan also furnish numerous interesting details of bishops O'Regan and Duggan.

The story closes with the early years of the administration of Rt. Rev. Thomas Foley and the dreadful fire, with its destruction and loss.

Through the story runs the interesting account of educational development, the parochial schools, the convents, the colleges and universities, the relation of the Church to the development of the community, the record of the part played in the civil war, and in general the story of points of general contact with all civil and secular affairs.

The reverend author has conferred a signal benefit by the publication of this very interesting volume.

